AN VNCOVERING OF MYSTERIOVS DECEITS;

BY WHICH MANY ARE KEPT FROM REPENTANCE, AND entring the doore of Life.

In a Reply to M. *Garners* oppoſition of Truth, ſtiled *Vnvailing of Myſteries*:

With Addition of

A Reply to Mr. *Thomas Whitfeild* his Treatiſe, with a three-fold Title.

BY THOMAS MOORE.

JOHN 5.39.

Search the Scriptures, for in them yee think yee have eternall life, and they are they which teſtifie of mee:

Saith Chriſt.

Whoſe ſayings are all True and Right.

LONDON,
Printed in the yeare 1647.

AN VNCOVERING OF MYSTERIOVS DECEITS;

BY WHICH MANY ARE KEPT FROM REPENTANCE, AND

in a Reply to M. Gr[illegible] opposition of Truth, stiled Vnsilling of Mysteries:

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BY THOMAS MOORE.

JOHN 5. 39.

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Whose [illegible] are all Truth [illegible]

LONDON.
Printed in the yeare 1647.

To the Christian Reader.

BEing once in conference with Mr. Robert Garner, that should have been about the lawfulnesse or unlawfulnesse of Baptizing Infants, I desired the foundation of all might be first discoursed, concerning Jesus Christ, whether hee were the Propitiation for the sins of the whole world, or no; which took up our time, without agreement, then I yeelded him to waive that; And if he would either set downe: 1. What the Ordinance (not the forme or materials, but this ordinance) of Baptisme is, 2. Upon what grounds to be administred. 3. To what end, and then set downe his position of the unlawfulnesse of baptising the infants of the Church: And I would answer him, or if he required, I would answer the three questions, and set down my position of the lawfulnesse of baptising the infants of the Church, or professt Christians. But more of him in this I heard not, till I met with his book, in which he hath fallen on the foundation, endevouring to darken it, and confute with his pen, what he could not with his tongue, and therein hath been pleased to joyne two Brethren of his own judgement and practise about Baptisme with me, thinking his friends will take it, that he answers one in answering the other, and so confutes both, when he confutes neither; the men I reverence and love, and esteeme gracious, and in many things before my selfe; but I suppose, if they did believe and hold the foundation in respect of the extent of it, as I doe, they would not count unlawfull the baptising of such infants, as by gracious providence are brought into the charge & tuition of Christians, to bring up for Christ, as I hope all Christians take their little ones to be: But far be it from me to judge my Brethren, that doe, or leave undone to the Lord, and for the Lord, in maner of using an ordinance; what have I to do to judge the servants of my Lord and Master, to his own master he standeth or falleth, but answer I may when they call me to it, only for the truth of the Gospel, and the plain sayings of Christ, and against that which opposeth the same, and so calls Christ execrable (in opinion or practise) do I contend, and so far should I contend against the denying baptising infants, or renouncing that Baptisme then received, to take another, and still love those I contend with, yea, as brethren, so farre as they exalt Christ: But the opposition of the truth of Christs own words in the Gospell, and the faith thereof, I cannot look at as done to the Lord in any better maner then Saul, thought in his conscience, he was bound to do many things against the Name of Christ. Therfore, meeting with a book of Mr. Garners,

with

with a glorious title opposing all the way the truth of the sayings of Christ. I have been, (notwithstanding my love and reverence of the man and his parts) the more plain, and rough in discovering, or uncovering those Mysterious Deceits, covered over with acknowledgement of some parts of truth, and presence of unvailing Mysteries: which I had no sooner done, but there was sent me from London a Book of one Mr. Tho. Whitfeilds, some yeares since a Minister in Northampton-shire, and a Lecturer, as they say also, at Stamford, and since, as himself saith, at Yarmouth: and now I suppose, againe in Northampton shire, nigh Rutland, who pretended an examination of my Booke: which either he did very sleighily, or answered very unfaithfully, and mistaking or slying my sayings; framed other, supposing to answer me, in Answering Arminius; To whom for all that concerneth my Book my Answers to Mr. Garner, do fully answer; yet I have afforded a small reply to him, that he may not thinke himself sleighted, nor adored; only I am sorry for the sake of Ministers, profest Divines, that so grave a one should publish Arminianisme with such weake and unsavoury confutations; after such sound and learned ones extant: And yet more, that hee should maintaine an opinion to condemne his practice; for would he from place to place stand Minister over a people, not being sure Christ Dyed for them all, or would he receive wages for work of such, for whom he hath no certaine ground, that there is a possibility of his Ministry to be profitable to them, or will he baptise any for whom Christ hath not Dyed, or eate the Lords Supper with such: will he [illegible] an uncertain, and be as one that beats the aire, for he it doth not thus, but should be so, give occasion to others to speake evill of such Ministry, Baptisme, and Communion; Surely, for those of Mr. Whitfeilds mind being conscionable, I marvell not, they run into Mr. Garners opinion and practise: As for my self, seeing neither of them have granted those Christian requests, in my Epistle before that Booke; nor can oppose, but by confounding what the Scripture makes distinct; and running to reasonings and wresting Scripture sayings, I am still more confirmed; and finding the quintescence of all oppositions I have met with to bee in Mr. Garners Booke: I have resolved to let this Reply be for Answer to all till I meet with those that discourse more soundly: not doubting but there are that may helpe me still with better expressions; in mean time I have writ this to prevent many from being discouraged, and turned aside from Christ, desiring the Lord to make us of one mind in him, as the Truth is in Jesus: And so rest.

Thy servant in, and for Christ:

Thomas Moore.

AN VNCOVERING OF MYSTERIOVS DECEITS; BY which many are kept from repentance, and entring the doore of life.

THE FIRST PART.

THis very Distinction in considering the redemption by Jesus Christ, as it is wrought, effected, and prepared by himself with God for men; And as by Spirit hee makes it knowne, and thereby through draweth men to himselfe, and workes it in men, affirming the one perfect, and before the other, and larger then the other, is exceeding faulted by some Advarsaries of the truth of the extent of these sayings *Joh.* 3. 17 *God sent not his Son into the world, to condemn the world, but that the world through him might be saved* *Joh.* 4. 42. *The Christ, the Saviour of the world,* 1 *Joh.* 4. 14. *The Father hath sent the Son the Saviour of the world,* *Joh.* 12. 47. *I came not to judge the world, but to save the world:* 1 *Cor.* 5. 15 *He dyed for All,* 1 *Tim.* 2. 6. *Gave himselfe a ransome for all,* 1 *Jo.* 2. 2. And is the propitiation for the sins of the whole world. This distinction, I say, is faulted, and cryed downe as a fiction and subtilty, in which it seems, if that be proved true, they are convinced, and among the residue one that opposeth the same distinction, is Mr. *Robert Garner*, with the approbation of Master *Hanzard Knols*; to whom as pertaining to what I have writ in the testification of truth of 1 *Tim.* 2. 6. and *Heb.* 2. 9.

According to the ſenſe the words themſelves import, I deſire in love and meeknesſe to returne anſwer to as much of his Treatiſe as concerneth that Treatiſe of mine; and ſo whereas in his firſt Treatiſe called Myſteries unvailed pag. 1: Though he uſe not my phraſe, which I yet paſſe over, he includes me uſually to propound a certaine Diſtinction, as the ground of what I pretend to prove which is not true, for it was uſed to cleare the buſineſſe for right ſtateing the queſtion, which is after proved; and this is alſo ſo ſaid to be both in the Epiſtle and Treatiſe.

Page 2. After he had expreſſed the Diſtinction, right as I writ.

(Firſt, There is a Redemption, Reconciliation, and Salvation wrought by Jeſus Chriſt in his owne body with God for men.

Secondly, A Redemption, Reconciliation, and Salvation wrought by his Spirit in men to God) then he wrongeth me, and ſaith falſely, including me to call the former, A reconciling of God to men, &c. for I have no where ſo called it, it is not my tearme, and though I conceive it not fully a proper ſaying, yet I ſo farre reverence the Doctrine of the Church of *England* that ſaith, Article 2. One Chriſt very God, and very Man, who truly ſuffered, was crucified, dead, and buried, to reconcile his Father to us &c. And ſomething agreeing to this may be underſtood, *Pſal.* 85. 10, 11. that I reproveit not. But the Tearme not being mine, I take the charge of it on me as a falſhood, and ſo leave it.

3 Againe, Page 2. He peremptorily affirmeth; that the Scripture warranteth no ſuch diſtinction in their ſenſe; now ſure the ſenſe is as the words are; And can a man of his reading and underſtanding be ſo ignorant of the Scripture as not to find it there, or ſo raſh, as boldly to deny what every underſtanding reader may plentifully find there, as to inſtance ſome places.

Prov. 9. 1, 2, 3, 4, 6. *Wiſedome hath builded her houſe; ſhee hath hewen out her ſeven Pillars, ſhee hath killed her Killing; ſhee hath mingled her Wine; ſhee hath alſo furniſhed her Table; ſhee hath ſent forth*

forth her maydens; shee cryeth in the highest places of the City. Who is so simple, let him come in hither; and as for him that wanteth understanding; she saith to him, Come eat of my bread, and drinke of the wine that I have mingled, forsake the foolish, and live, &c. Mind this well, Is not Christ that dyed for our sinnes, and rose for our justification, and offered himself in sacrifice to God for us the Killing, the good meat, the bread of life prepared to be eaten for eternall life? *Joh.6.48.50.53.54.55.63.* Is not the holy Spirit hee hath received in the man, and for men, to send forth in the meanes, in words and ordinances to men? the wine he hath prepared to be drunk in for eternall life? *Psal.68.18. Isay 55.1.3.4. Ioh.6.55.56.* was not the New Testament and promise of Spirit ratified by his bloud? *Heb.9.15,16.* And as he is in some sort testified in his workes, so he is plentifully set forth in his Word and Ordinances; and so the Table furnished, *Prov.22.21.* And is not here a reall and true provision; A rich store, not lesse then a redemption, reconciliation, and salvation of out nature in the Sonne of God, and for men, even the worst of men, not yet called, and to be after called: And is it in any, before by the heavenly call they be prevailed with, to come in, and eat thereof; and then is not the provision larger then the receit? And doth not Wisdome (the provision being made) both send her maydens and by spirit go her selfe in, and with them, and call even the worst of men (as by comparing this with *Prov.1.22,23.* appeares) and that not equivocally, but in earnest to turne, and come, and eat, and surely of nothing, but what Wisdome had really prepared for them: Yea, though some refuse to turne, and come, and are therefore put by, and eat not, *Prov.1.24,* &c. Can you reade this Scripture, and not acknowledge the truth of the distinction, and that the former is larger then the latter?

But to proceed: *Matth.22.2,3,4,5,6,7. The Kingdome of Heaven is like unto a certaine King, which made a marriage for his sonne, and sent forth his servants to call them that were bidden to the wedding, and they would not come: Againe, he sent forth other servants, saying, Tell them which are bidden: Behold, I have prepared my Dinner, my oxen, and my fatlings are killed, and all things are*

ready; come unto the marriage; but they all made light of it, &c. Is not there the same with that in *Prov.* 9. A rich provision, is it not larger then the receit, and set forth and confirmed ready for such, as yet had it not, and are they not on that ground called and envited; yet they come not then nor after, for even for their refusall, they were slaine.

Now I hope Mr. *Garner* will not say the second time; There was nothing prepared, and ready for them, that in comming they might have had, and eaten: And is not the truth of the distinction here appearing.

And that the former part is larger then the latter in receit,

But I proceed, *Heb.* 5 9. *And being made perfect, hee became* (or was made) *the Author of eternall salvation to all them that obey him.* Mind this well, Is it not here affirmed of Christ? 1. That hee was made perfect. 2. That being made perfect, hee was made the Author of eternall salvation? And 3. That hee is the Author of eternall salvation unto all them that obey him. Consider all these three as the Scripture sets them before us: And so;

1. For the first: Was he ever at any time unperfect; surely in himselfe in his owne person? This Son of God, that is, the Christ, he was perfect from all eternity, *Prov.* 8. 22. *The Lord possessed him in the beginning of his way, before his workes of old,* 23. *He was set up from everlasting, from the beginning, or ever the earth was,* &c. 26. *Before the hils, was he brought forth* &c. when he gave the decrees, he was by him as one brought up, and was daily his delight, rejoycing ever before him, *Coloss* 1. 15. *The Image of the invisible God, the first borne of every creature, Philip.* 2 6. *Who being in the forme of God, thought it not robbery to be equal with God, Joh.* 17. 5. *Glorified with his Fathers owne selfe, before the world was*: So that in, and for himselfe, he was perfect, in highest degree of perfection; and so might himselfe without any of us have abode in that glory. *Joh.* 12. 24. But in this his glory, and glorious perfection abiding, and not laying it aside, and becomming lower, he could not be for mankind, that was fallen into sinne, and under death; a perfect JESUS, a perfect Propitiation, peace, righteousnesse, and perfect Lord, Saviour,

and

and helper of mankinde, which he muſt certainly bee, or elſe he cannot be the author of eternall ſalvation; That he might be perfect then in regard of us; it was neceſſary that he be made fleſh in our very nature, that ſo the nature that ſinneth might ſuffer: *John* 1. 14. *Rom.* 8 3. yea, in our nature as fallen, and ſo ſubmitted to infirmities, and mortallity, even to the fleſh and blood, that he might dye *Heb.* 2. 14. And that hee be in this our nature ſubjected to infirmities, as a publike man; and ſurely in the ſame obligation with us; and ſo under the Law, under which wee were fallen; That ſo our debt may be his; and he be found under the guilt of our ſinnes, *Gal.* 4. 4. 5. And being thus found as a ſurety, a ſervant, and under the Law for us; that God the Father paſſe by us, and call him to an account for our debt, and charge him with our ſinnes *Iſay.* 53. 6. 2 *Cor.* 5. 19. And he muſt own this charge, and imputation, and confeſſe alſo, *Heb* 10. 5 9. *Pſal* 40 7. 12. And that our ſinnes being charged on him, and he accepting the charge; he alſo undergoe the ſentence, and ſo dyed for our ſinnes; *for without ſhedding of blood, there is no remiſſion of ſinnes* 1 *Pet* 2. 24. *and* 3 18. *Heb* 9 22. And yet that he may be perfect for us; it is neceſſary that he riſe from the dead, acquit of all our ſinne and a victory over our death, *that as mercy and truth are met, and righteouſneſſe and peace doe kiſſe*, in his Death, *So truth may ſpring out of the earth*, in his reſurrection for our juſtification *Pſal.* 85. 10, 11. *Rom* 4 25. *For if Chriſt be not raiſed, our faith is vain, we are yet in our ſinnes* 1 *Cor.* 15. 17. And now he is ſo riſen, yet there is ſtill more to be done by him, neceſſary that he might be a perfect Saviour, namely That by the eternall ſpirit, he aſcend into the higheſt Heaven, even the *holy of holieſt*, and there appeare before God for us and preſent at the propitiatory, or mercy ſeat, and boſome, of the Father, the vertue of his blood ſhed: He being now riſen and ſo offer to him, his own riſen, and holy body; *a ſpotleſſe ſacrifice, a price, a ranſome* for thoſe for whom he dyed; that ſo thereby, he may obtain, and procure of his Father.

1. A right of Lordſhip over us all. 1. That wee may be his by purchaſe, and he have the power and authority over us,

to dispose of us, and judge us, 1 *Tim.* 2. 6. *Rom.* 14. 9.

2. Eternall redemption of our nature in himself, as the publick man, and for men, and receive eternall life in our nature in the man, and for men that he may have it to bestow. *Heb.* 9. 12, 14. 1 *John.* 5. 11.

3. The use of meanes and sending forth of his Spirit in that meanes, whereby men might be enlightned, in some knowledge of his goodnesse, and have some participation of his mercyes, that they might thereby be admonished and reproved and instructed to repentance, and seeking of him, and so come in to him for life *Psal.* 68. 18. *John.* 1. 4 5, 9 *Act.* 14. 17. and 17 26, 27 30, 31. *Rom.* 2 4 *John.* 1. 7 and 20. 31. for as wee in our particular persons, as individualls could not have partaked of the misery we fell in too in the fall of the first publick man, had their been no medium by propogation for encrease to come forth of him; so neither could any of mankinde in any of their particular persons, partake of that blessed restoration, and eternall life obtained, and received in the nature of, and for mankind, in, and by the second publick man; if there be no Spirituall medium, to call, and regenerate men, that they may come into him. But he having gon through, and done all first mentioned, and now obtained all this latter mentioned; he is made perfect, and become perfect, and so as it is said of him, *Luke*, 24. 26, 46. ought not *Christ* to have suffered these things, and to enter into his glory; thus it is writen, and thus it behooved Christ to suffer, and to rise from the dead the third day and that repentance, and remission of sinns should be preached in his name among all nations, so it is said even of God the Father, *Heb.* 2. 10, *It became him for whom are all things, and by whom are all things, in bringing many sonns unto glory, to make the Captaine of their salvation perfect through sufferings*; suitable to which it is said of Christ himself, Heb. 5. 8. *Though he was a sonne, yet learned he Obedience by the things, which he suffered* (as I understand) he tooke occasion to shew forth obedience by the things wch he suffered, and so was made perfect, yea perfect in the highest degree of perfection, though not while he was suffering yet by, and through, sufferings

ings, not in one thing only ſuffered; but the things which hee ſuffered, his ſufferings: for had he not had our nature ſubiected to humane infirmities; and that made under the law for us, he could not have dyed for us, and then truth, and mercy could not have mett; righteouſneſſe and peace could not have kiſſed on our behalfe *Heb.* 2. 14. *Pſal.* 85. 10. And had he not dyed for our ſinns he could not have riſen Juſt; on our behalfe, and for our Juſtification, and ſo truth could not have ſprung out of the earth that we might participate Rom. 4 25. Pſal. 85. 11 and had he not ſo riſen for our Iuſtification, he could not have aſcended into the Heavens to preſent the vertue of his blood, and offer himſelf a ſacrifice, a price, and ranſom to God for us; he had not then had wherewith to prevaile with God, to take ſinne out of the way, with all that was contrary to us, that mercy might be ſhewne, and righteouſneſſe looke downe from Heaven on us *Heb.* 1. 3. *Col.* 2. 14, 15. to purchaſe us into his diſpoſe *Rom.* 14 9. To obtain eternall redemption, and receive eternall life in our nature for men, that he might have it to beſtow, *Heb.* 9. 12. to procure meanes, and ſpirit to be ſent to call, and draw us, *Iohn.* 16. 7. *Pſal.* 68. 18. nor had he had wherewith by ſpirit, to take ſinne out of our conſcience, and to purge our nature *Heb.* 9. 14. for which cauſe, he had his body given him; and hath done the will of the Father, *Heb.* 10. 5, 10, and ſo through ſuffering in our nature for us; and in the ſame nature raiſed, preſenting the nature of his ſufferings, and offering himſelfe a ſacrifice unto God; he is made perfect, or become perfect. A perfect Saviour, Propitiation, righteouſneſſe, A Lord able to ſave; and able to deſtroy: and here is our buſineſſe ſure diſtinct: and here is a reconciliation, and ſalvation in our nature, diſpenſable for the Sonnes of men: And being made perfect.

2. For the ſecond, he was made the author of eternall ſalvation, is not that cleare alſo, to be a further and diſtinct buſineſſe, are not the words plain? *And being made made perfect, he became, (or was made) the author of eternall ſalvation, to them that obey him* As he is the procurer, *He.* 2. 12 ſo he is the doner, and giver of it, *Iohn* 1. 12. *and* 6. 14. *and* 17. 2. And this ſaying,

eternall

eternall ſalvation unto all them that obey him, doth impart; that which Scriptures elſe where ſheweth, ſome ſalvation forewrought, and vouchſafed, that men might obey him; in receite and exceptation whereof men doe obey him; and in neglect and refuſall, or diſobedience to him; wherein alſo will appeare a diſtinction of ſalvation it ſelfe, conſiderable, if the ſayings of the Scripture it ſelfe be heeded, and believed, which ſheweth us;

1. That Jeſus Chriſt, himſelfe, in his own body, as the ſecond publick man, having in the nature of all mankind, and for them dyed *for our ſinnes, and riſen for our Juſtification*, and in the ſame nature being aſcended, exalted and filled with all fulneſſe of grace 1 *Pet.* 2. 24. *Rom.* 4. 25. Hath ſo ſaved our nature in himſelfe; that all, or any of that nature comming to him may, and in union with him ſhall partake thereof, *Rom.* 5. 18. 1 *John* 5. 11, 12. And he uſing meanes to that end, that men might ſeek, and come to him. *John* 1. 4 5, 7, 10. 11. *Pro.* 8 4 9 Hee indeed is, and truly ſo called, The ſalvation, and Gods ſalvation, *to the ends of the earth Acts* 13 26. *Iſay.* 40. 6. *Gods ſalvation which he hath prepared before the face of all people; A light to lighten &c. Luke* 2 30 31, 32. *A horne of ſalvation, Luke* 1. 69. And I believe this is a true and a reall ſalvation, and eternall and compleat in him before it be made known; and the making known of him, is the making known of ſalvation, and that for remiſſion of ſinnes alſo; *though many receive it not Luke*, 1. 77 79. *Acts* 13. 38 39 And is not here a ſalvation, a prepared ſalvation, a ſalvation made known, and ſet before men, larger and farre more then have enjoyed it.

2. The word that ſets forth Jeſus Chriſt the Sonne of God, and ſaviour of the world, and what he is, hath done, and doth in Heaven for us; and is ready to beſtow one all that doe believe, and ſo calleth them, and tendereth grace to them on believing: It is called *the word of ſalvation, Acts* 13. 23, 26, 30, And they that neglect it, are ſaid *to neglect great ſalvation, Heb.* 2. 3. And is not here ſalvation, even in the tender, before, and larger then the receipt, and enjoyment?

3. The

3. The extention and reaching forth of mercies to men, *Psal.* 145. 8, 9. as the persecution of their lives, and so giving space for repentance *Acts* 17. 27. 28. 2 *Pet.* 3. 9. *Rev.* 2. 21. the preservation of the other creatures, that they might serve for the good of mankind *Mat.* 5. 45. *Psal.* 36. 5, 6, 7. and blessing these to men for the good, and welfare of men in this life *Acts* 14. 17. and all this extended through the Propitiation Christ hath made, and ransome he hath given for men, in which mercy and truth are so met, that God without violation of truth, and justice, may shew mercy to sinners *Psal.* 85. 10. 11. And he is not only good to all, in that his mercy is over all his workes, but also he is *righteous in all his waies Psal.* 145. 17. and so all these mercies are testimonies of his goodnesse *Psal.* 19. 1. 6. *Rom.* 10. 18. *Acts* 14. 17. and that to lead to repentance and seeking of him, *Acts* 17. 27, 28 *Rom.* 2. 4. much more the word, and Gospell where it comes, discovering Christ, which also is, that all to whom it comes might believe, *John* 1. 4, 7. still further where his spirit comes in the meanes, striving with men, *Gen.* 6. 3. these with all the preservations and deliverances, inlightenings, and motions, leading from any evill towards God, as they come from, and through a salvation effected in our nature, by, and in Christ, and as they are witnesses of that salvation, and come to lead to it, that in receiving of it, men might be saved; so they are indeed; and that truly called salvation, or saving, *Exod.* 14. 13. *Psal.* 144. 10, *and* 36. 6, 7. Yea the Holy Ghost wills us to account, *that the long suffering of God is salvation* 2 *Pet.* 3. 15. and thus in these respects, he is the Saviour of al men 1 *Tim.* 4. 10. Yea, the salvation in Christ, and love of God therethrough appearing, in all these fore-mentioning mercies, or saving, or salvations, doth come to men, to call, to reprove, and so to allure to come to Christ: *The salvation of God*; and such as for love of other things, doe refuse and come not in, are said truly to forsake their own mercies, *Jona* 2. 8. *loose their own soules Mat.* 16. 24. *Deny* their right and lawfull *Lord that bought them; refusing his counsell, and so bring upon themselves swift distruction*, 2 *Pet* 1. 2. and are even for that cause given

over to Satan and distruction; not because he had not bought them, but because they denyed him that bought them; not because he had not loved them, nor shewed love in doing good for them, and to them, but because they have been adversaries to him, for his love, *and rewarded him evill for good*, and hatred for his love *Psal.* 109. 4, 5. not because, God sent not his Sonne, *that they might be saved*, and that Christ shed no blood for them, nor extended meanes there through to them, nor any motions of spirit therein, *but because they have troden under foot the Sonne of God, and counted the blood of the Covenant wherewith they were sanctified, an unholy thing, and have done despite to the spirit of grace: Heb.* 10. 29. not because there were no truth in Christ for them, nor love of the truth to them, nor willingnesse and power in that love to save them, nor it extended to them; but because they received not the love of his truth *that they might be saved 2 Thes.* 2. 10, 12. *But held the truth in unrighteousnesse Rom.* 1. 18 Not because their was no propitiation made for them, nor meanes used to purge them: *But because he purged them, and they were not purged; Ezek.* 24. 13. Not because he would not, nor sought there returne: *But because they would not hearken to his counsell: they would none of him; Ezek.* 23. 32. *Psal.* 18. 18. *Prov.* 1. 24, 30. *John* 5. 40. *Mat.* 23. 37. no, nor simply and absolutly, in the first place, because they could not: But because when light came, and power, removing the yoake of the Jewes: They regarded not his light, and power, that would have enabled them: *But loved darknesse rather, and so were given up*, and then could not: *Hos.* 11. 3, 4. *John* 3. 19. *Rom.* 1. 18, 28. now can any say, he had no salvation in himselfe for them; nor extended any to them, and was no Saviour of them; surely none can say so truly: But they were rebellious and disobedient to him, and so deny him that was their rightfull Lord; and distroyed themselves: but now he is said *especially to save them that beleeve*. Which is the next point?

3. For the third, *He became the author of eternall salvation, to all them that obey*; Is not here a distinct mention, an especiall pointing out of the persons, unto whom he is the author

thor of eternall ſalvation, namely them that obey him, and all them, and though it be a digreſſion from this buſineſſe, yet a word may be noted; what this *obedience is*; It is the obedience of Chriſt, *The obedience of the Goſpell* 2 *Theſ.* 1. 8. *Rom.* 6. 17. *The obedience of faith Acts* 6. 7, *Rom.* 16. 26. and ſo it is one and the ſame with *Beleeving*, compare *Acts* 5. 32. with *John* 7. 38, 39. and ſo divers tranſlators have indifferently uſed the word, *diſobedience, or unbeleife Epheſ.* 5. 6. and this will clearely appeare, if we mind firſt the oppoſition, *between*, the law of workes, and the law of faith, and between the obedience of the one in doing, and of the other in beleeving: *Rom.* 3. 27. *and* 10, 5, 8, 9. Secondly the drawing nature of this faith, when with the heart its not only of righteouſneſſe, but unto righteouſneſſe: *Rom.* 10. 10. and brings upon Chriſt 1 *Pet.* 3, 4, 5. having in it a diſcerning, and approving, beholding and underſtanding of Chriſt, as he is the Sonne of God, and our Saviour, 1 *John* 5. 20. An inward beleeving, and hearty credit-giving, to the teſtimony God hath in his word, and by his ſpirit given of Chriſt: 2 *Theſ.* 1. 10. 1 *John* 5, 6, 10. an high eſtimate of Chriſt, as the perfect and ſufficient propitiation, wiſdome, Rock, &c. *Phil.* 3. 7, 8, 9. An hearty truſting, and reſting on Chriſt, and God in Chriſt, for eternall life, and all that is in it, and appertaines thereto: *Rom.* 4. 22 23, 24, 25, 26, *and* 6. 8 10. A welleaſed ſubmiſſion, to Chriſt, or embracing, and receiving him to be ſaved, yeelding up to him in all the reproofe, and aſſurement, and love to him, and his, which his grace appeareth, and moveth too *Gal.* 5. 6. *Acts* 26. 19. and all this is in unfained and cordiall beleiving.

Thirdly, the commandements of Chriſt, ſutable to beleeve in him *John* 14. 1 *and to love one another as he hath loved us*, *John* 15. 12. which the Father alſo commandeth in commanding all to hear him; *Mat.* 3. 17. And the not ſuffering the Grace of God, manifeſted in his word, and workes, to prevaile, to lead to this unfained faith, *that workes by love*: is the diſobedience that brings *condemnation John* 3. 18, 19. 2 *Theſ.* 1. 8. *and* 8. 10. And the being thereby overcome to this faith, is obedience, *Rom.* 1. 5. *and* 6. 17 and mind that it is ſaid,

He is the author of eternall salvation, to all them that obey him. But I beleeve that it is not in Scripture said, nor that Mr. *Gower*, or Mr. *Knowles*, either can shew it there: That he is said to be the author of eternall salvation to the world, or the whole world, as he is said to be the Saviour of the world, *and the propitiation for the sinnes of the whole world*: nor is he said to be the author of eternall salvation to all men, as he is said to *die for all, and to have given himselfe a ransome for all*: nor is he said to be the author of eternall salvation to the unjust, ungodly, his enemies, as he is said to have dy'd for them: and til they can shew this, they cannot disparage the distinction, for we may feele it all the way through the Gospell saying, as in this *Heb.* 5. 9. *He is the author of eternal salvation to all them that obey him*, according to that is said of the wil of God concerning him, namely:

That of all the Father hath given him to undertake for, and upon the offering of his sacrifice; he hath given him, into his dispose to order and judge *Psal.* 2. 7, 9, 10 *Rom.* 14. 9, 11, 12. He should save them with such a salvation as may foregoe the knowledge of the truth, and then, bring them to the knowledge of the truth, and loose none of them, *but raise them up at the last day* 1 *Tim.* 2. 4. *Iohn* 6. 39. and this will be manifest one day, that he hath done it; when all shall by him, be raised, and come before him, and acknowledge him Lord, to the glory of God, when it will be manifest, that whoever of them be lost, and perish, he did not loose them; but they lost themselves, and brought distruction on themselves: *Iohn* 6. 39. 1 *Cor.* 15. 21. 22. *Phil.* 2. 10, 11. *Mat.* 16. 26. 2 *Pet.* 2. 1. But now for eternall life, it is not so said, of all so given, but of a giving upon, or after a giving: namely, after all by vertue of his sacrifice, are given in to his dispose, then those that by discoveries of grace, are in the heavenly call given him, in being brought to, and united in him, in beleeving on him, *That he may give them eternall life*, *Iohn.* 17. 2. and so he saith *Iohn* 6. 40. *And this is the will of him that sent me, that every one which seeth the Sonne, and beleeveth on him, may have everlasting life, and I will raise him up at the last day*: Like to this also was;

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2. The end of the mission, or sending him into the world; that he should doe that for men, and use such meanes towards them, *that the world through him might be saved*: But more, *that whosoever beleeveth on him should not perish* (as there may be a saving, and yet an after perishing of some, *Jud.* 5.) but that they that beleeve shall have everlasting life, *John* 3. 16. 17. 36.

3. Like to this also is the end of the power, authority, and spirit, that the Father hath given to Christ his Sonne, and our Saviour, namely; That he may rule over all flesh, and be their right and lawfull Lord, and so preach good tidings to them, and shew mercy to them, *to comfort all that mourne* John 17. 2. *Act.* 10. 36. *Mat.* 28. 18. 19. *Isay.* 61. 1, 2. and to raise them from the dead, and judge them according to their obedience, or disobedience to him: *John* 5. 27, 28, 29. But to give eternall life to as many as by the heavenly call, are brought in to see him, and beleeve on him, and so given him: *John* 17. 2. with 6. 4. The mourners in Syon, to whom he is to give beauty for ashes: *Esay* 61. 3. &c.

4. Like to this also is the proclamation, and doctrine of the Gospell, declaring peace, pardon, and mercy in Christ, for all, and tendering it to all where it comes, whether they accept, or refuse, *Luke* 10. 5. with promise or acceptance, *Act.* 13. 32. 38 39. But the promise of receit of forgivenesse and eternall life, is ever, and only to those that beleeve on him, and harken to him: *John* 3. 15, 36. *Isay.* 55. 3, 4 so that all the way through the doctrine of the Gospell, the distinction between a salvation in Christ, tendered to men, and the same given into, and working in men, is cleare; the former generally for all men, to be tendered to them; and and the other only to those that obey him.

But it would fill many leaves, to explain and set forth, that which the Scripture setteth forth, evidencing this distinction: as in *Ezek.* 24. 3. 13. setting forth a purgation, by a fire prepared, and the Pot with liquour, and choise peeces of flesh put in, which is a good preparation for purging, and bringing forth the Scum; and then of the efficacie of the fire, bringing the scum a loft; in which respect, the liquor is said

to be purged, and then of the obstenacy of the people, in not suffering the scum when raised to be taken off, and thrown out, and so it boyled in again, and the liquor was not purged; and therefore the following purgation was to be consumption, and burning of pot, and liquor and flesh, and bones, and scum, and all together: Doth not this shadow out to us a purgation, and atonment, or propitiation wrought by Christ in himselfe, that is full of force, and vertue (as fire) for opperation, like that is said of him *Heb.* 1. 3. And the declaration of this grace or purging, and peace, to reprove for folly, and to call into Christ, and so in convincement to make the scum to arise, like that *Eph.* 2. 16. *Prov.* 1. 22, 23 and then the rebellion of many, for whom this purgation was prepared, and to whom being tendered, it begun to worke, and raise the scum, in which respect they are said to be purged; like that *Esay.* 5. 1, 8. *But they loving darkenesse rather then light, offering despite to the spirit of grace*, and in that respect not purged; and for that cause to be destroyed: like that *Iohn* 3. 19. 2 *Thes.* 2. 10. Though such as receive the purgation, and yeild to the opperation of it are purged indeed, like that *Heb.* 9. 14. *Rev.* 1. 5. and is not here a distinction, between a purgation, prepared and tendered and opperating, and the same purgation, received, submitted too, and so enioyed, in the choise effecasie, and fruit thereof, and the former larger then the latter, how saith the text, *verse* 13. *in thy filthynesse is lewdnesse; Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthynesse any more, till I have caused my fury to rest upon thee*: now as they were tipes and figures to us, doth it not shew all aforesaid?

Besides, to what purpose is the Councell to such as are poore, blind, naked, &c. to come to Christ, *to buy*, and receive of him *Gold tryed, white rayment, and eye-salve to anoint &c.* if the provision of these prepared in Christ, and the tender of them, be no larger then the receipt and enjoyment by men, sure those that have received, and doe enjoy, these are not poore, blind, naked, and miserable; and they that are Destitute of these, and so poore, blind, naked and miserable, are in vain counselled to goe to get these things of Christ, if

if there be not provision and fulnesse in him, for any but those that have it in them all ready: but see; Christ gave no vain councell, and yet he gave this councell *Rev.* 17, 18. yet if we should take notice of some parables uttered, and opened by our Saviour, will it not hold forth the same distinction to us evidently: consider;

Mat. 13. 3 9. 18. 23, 24, 28 37. 43. Is not the field there the world of mankind. such men as are neither borne of God, nor given up to the Devill, before either good seed, or tares be sowen, Is it not Christ his own field, and that also as he is the Sonne of man, (and is not that by vertue of his death, resurrection, and ransome, wherewith he purchased them, *Rom.* 14 9. *Psalme* 2. 6, 9. *and* 24. 1, 2.) Is not Christ and the word discovering him, the seed, and good seed, before it be sown? And are not those that have received that good seed, and are borne thereof (as 1 *Pet.* 1. 21. 23.) and so the blade spring up of the same seed (as *Gal.* 3. 19. 19.) The children of the Kingdome: and the tares sprung up from the evill seed: the children of the Devill: And are not all still in one field, which is the world of mankind? which in respect of this mingle mangle, of one, and another, (not the Church and Kingdome sure, but the world of mankind, as now) ends at the comming of Christ.

Now is not the field of mankind (that is not the Devils, who soweth in another mans field but Christs the Sonne of mans field) larger then the Children of the Kingdome, yea, is there not more seed sown, then is rightly received and brings forth fruit to the harvest? I say no more, but read the parables with there interpretations, *Mat.* 13. *and Luke* 8. 9, 13. Thus far the distinction appeares, approved in Scripture, by sayings that are more remote in regard of expressions. But if wee come to view those that are neere, and plainer, it will more brighter and fully appeare: as if I should instance, the language of the Scripture, and spirit of wisdome therein speaking. That when it speaketh of the death of Christ, for propitiation, and so of his ransome. and that redemption, and peace compleated in his owne body for men. And the common salvation extended there-through

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to men, as a propitiation and ground of calling men: It speaks of it in generall words, as for all, for the world, for sinners: But if in the same place, it speakes of the peculiar priviledges enjoyed, it changeth the person, and speakes more limmitedly, and applicatively; which would not alwaies be, if both were of like large extent, as is shewne in the treatise, *chap.* 16. *page* 50. to 54. and may be more fully, when need is; But that which is already shewn in the Treatise is enough, where the distinction is shown, and proved, to be in the Scripture. where in first the severall parts of the distinction are proved: The first part proved in divers plain sentences of Scripture, *chap.* 1. *page* 2. (which Mr. *Garner* misreporteth in his Treatise, *page* 6. as alledged for the proofe of the whole distinction) and in the same *chap.* 1. *page* 3. 4. The first part is explicated, the second part of the distinction is proved also by divers sentences of Scripture: *chap.* 1. *p.* 5. 6. and explicated also *pag.* 6. 7. Again secondly the distinction it selfe is proved in expresse words, in plain sentences of Scripture *chap.* 3. *pag.* 24. which Scriptures Mr. *Garner* reciting in his Treatise *page* 12. 13. leaves out some verses, that the distinction might be hid from his owne, and other mens eyes.

3. The distinction is explicated and proved by Scripture in eight particulars, *chap.* 1. *page* 14. *and* 15.

And lastly, the whole five first chapters in that Treatise do evidence the same to be in Scripture plentifully shewne, all which it became Mr. *Garner* to have refuted by plain sentences of Scripture, before he had so bold, against such a appearing truth affirmed; That the Scripture warrenteth no such distinction: But I will now view his reasons, or proofes which he opposeth with all.

1. He chargeth me to propound these things rather in way of separation, then distinction. and gives this as his ground; Because I say, Jesus Christ hath wroth salvation, or redemption in himselfe, in the nature of, and for all mankind, with God, but that he hath not wrought salvation or redemption in all men to God, which phrase, and termes of mine, are by him subtilly altered, to all persons before God,

and

and for all persons in themselves) and thus (he saith) I devide Christ and his redemption; Surely it is no great matter for me to be slandered by him, that hath first slandered the Scripture, nor need I to answer him in this matter, wherein every judicious Reader that readeth that Treatise, may see he writes falsely. *I beleeve there are three that beare record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* 1 Joh. 5. 7. A distinction, yet no separation or division. I beleeve the Father is one, the Sonne another, *Iohn* 5. 31. 32. 37. and 7. 16. 17. 18. The Holy Ghost another, *Iohn* 14. 16. 17. Distinct not devided, the three one still: I beleive that the Father is God, and yet that he sent the Sonne, *Iohn* 3. 16, 17. 1 *Iohn* 4. 14. and so that the Sonne is God, and yet he was sent of the Father, *Iohn* 7. 2. and that the Holy Ghost is God, and yet that he proceedeth from the Father, and the Sonne. *Acts* 5. 3, 4. *Iohn* 14. 26. and 15. 26. Yet no separation, I beleeve still there is but one God, and that the Father, Sonne, and Holy Ghost are one and the same God, 1 *Cor.* 8. 4. Yea, further, I beleeve that this Sonne of God was really in being before hee tooke flesh. *Pro.* 8. 22, 31. *Iohn* 1. 1, 2, 3, 10. 11. And that in fulnesse of time he was made flesh, and walked up and downe among men in a fraile and mortall body, *Gal.* 4. 4. *Iohn* 1. 14. And as he was on Earth, the Father was greater then he. *Iohn* 14. 28. yet here is no separation, not two Sons, but one and the same son still, and the father and he are one. *Iohn* 10. 29. 30. I beleeve that this son of God in the nature of mankind, the man Christ, did in that nature dye for our sins, and in the same nature rise for our justification: *Rom.* 4. 25. 1 *Cor.* 15. 4. And that in the same nature, he did by the eternall Spirit ascend to Heaven, and offer himselfe a Sacrifice and ransome for mankind to God. *Act.* 1. 9. *Heb.* 9. 14. So that the nature of mankind is fully restored, raised, and glorified in this publique man, whom God hath accepted and glorified with his owne selfe, and filled him with all fulnesse of grace, and truth, and given over all into his dispose, so as fullnesse of redemption, Propitiation, wisedome, righteousnesse, and life is in him, and that for men. *Iohn* 1. 4. 14. 16. *Heb.* 8. 1. 1 *Pet.* 3. 20. and can never be separate, or devided from him,

he, and it, are ever one, and together. Neither can this propitiation be otherwise enjoyed by any, but by comming in to him; receiving him, so as to have him, and be one in him, *Joh.* 5. 40. 1 *Joh.* 5. 10, 11, 12. Yet I also believe, that all that know not Christ, that receive him not, that believe him not, but lye in unbeliefe, that they are out of the way of peace, *Rom.* 3. 10. 19. Dead in trespasses and sinnes, under the power of darknesse, and of the wicked one, *Ephes.* 2 1, 2 3. 1 *Joh.* 5. 19. And so know not Christ, nor are known, or owned of him, *Isa.* 55 5. And so are not his people not beloved in that love wherewith God loveth his Sonne; *Rom.* 9 25 26. And so whatever redemption, or life be in Christ for them, yet they have none of it in themselves: *Joh.* 6 53. Yet when any of them are by the Spirit of Christ, in the appearance of the grace of God in Christ brought out of the power of Satan, and darknesse to believe in Christ, so as they receive him, and are therein united to him; They are then, and therein of the same seed, and heires, and he gives to them the privileges of sonnes, and they have the eternall life that is in Christ, which before they had not, *Tit.* 3. 4, 5, 6. *Gal.* 3. 29. *Joh.* 1. 12, 13, 1 *Joh.* 5. 10, 11, 12. And others yet remaine without.

Now in all this, there is not the least dividing of Christ and his redemption, which is ever in him, and wrought by him; so that in this saying, Mr. *Garner* hath done nothing to disprove the Distinction, but to give us just cause of griefe, that such men as Mr. *Garner* and Mr. *Knotes* should be no better inlightned in Divinity, and about redemption in, and by Christ; Then that the one should affirme, and the other approve it, that such a Distinction is a separating, and dividing Christ and his redemption.

But let us see how he helpes it after.

2. He saith, *pag.* 3. "That in searching the Scripture, wee "shall find that where mention is made of Redemption, re-"conciliation, and salvation, as concerning persons redee-"med, wee are to understand it to be spoken of those who are "reconciled unto God, or made partakers of redemption, "reconciliation, justification, and salvation in themselves

"before

before God by Jesus Christ: So we are to understand these Scriptures following. *Gal.*3.13. 1 *Pet.*1.18, *&c.*

To which I answer: It's not faire dealing for a reconciliation in Christ, for persons, to put in persons reconciled: But to passe his often altering of phrases for advantage sake, consider his saying according as it is used in Scripture, and understood in our language.

He speareth in this Treatise as a Sholler, with his *Greek*, and *Latine* page, 40. to 41. Though *T. M.* whom he pretends to answer; be no such language; he knoweth that redemption, though by use become an *English word*; is of the *latine* word *redemptio*, which the *Dixionary* saith is in english a redemption, buying, purchasing, ransoming &c. And that *redemptio*, wee call redemption; comes of the verb *redemo*; to redeem, ransome, rescue, recover, by purchase &c. and this may be a compound word of *re & emo*, whose English saith the *Dixionary*, is to buy, to purchase, or procure; and so the word *redemption* in English is properly, to buy againe, or to purchase, ransome, or recover again, something that was lost, sold, or taken captive; and I suppose english men so understand it; and according to this understanding, as wee find the word used in Scripture; they that are conversant therein may know.

1. That there is a redemption, purchase, or recovery of that which not he that redeemeth, purchaseth, and recovereth lost; but another lost, or sold it; and yet though he that bought it, never bought it before; yet because of some interest he had in it, and that it was lost, or sold, though by another, the purchase or recovery, is truly called redemption, or a buying again: *Neh.* 5. 8. and so to our businesse: *Isay.* 52. 3.

2. That there is a redemption, purchase, or recovery, of that which one hath himself fore bought, or purchased; but the thing purchased, is wrongfully by force or fraud, taken or detained from the right Lord & owner; and so he ransomes, purchaseth, or recovereth it again, out of the hand of unjust detainers of it; and this most properly called redemption (though not only nor alwaies) *Lev.* 25. 48, 49. *&c. Exod.* 4. 22, 23. *and* 6. 6. and yet that we may come plainly to our businesse.

A redemption may be off, or made with a friend, or lover, and loved, as *Ruth chap.* 4. 3, 10. and so hath Christ our kindsman bought us of God 1 *Tim.* 2. 6. & it may be off, or from an enemy, or adversary: *Neh.* 5. 8.

And with the parties own selfe that is purchased *Hos.* 3. 2. yea, and the redemption also may be partly, partly by price, & partly by strong hand: *Psalm* 77. 15. And now to bring all close to our businesse in searching the Scripture wee shall find a double or twofold redemption purchase, or recovery effected by Jesus Christ our Lord.

1. A purchasing of God his father, mankind, that had lost or sold themselves to sin, Satan, and death, and so the truth and justice of God required the overthrow and destruction of mankind in that first judgement, and death, but Jesus Christ having dyed for our sins, and risen for our justification, and so mercy and truth met, and righteousnesse and peace have kissed, and truth sprung out of the Earth. *Psal.* 85. 10. 11. He offered himselfe a price or ransome to God his father, for all fallen and lost mankind; and so redeemed, bought, purchased, and recovered them all of God his father, from everlasting perishing in this first judgement and death and got them all into his dispose; yea, God the father accepting the ransome or price, hath given them all into the dispose of Christ, and made him Lord of all; So as he is able to save, and able to destroy, and will raise all and bring them to another, even his judgement seat, absolving such as have believed on him throughout the day of grace, and sentencing to a second death, such as have persisted in rebellion against him, their right and lawfull Lord that bought them: And in this redemption, and purchasing men of God the Father, he had also the enemie even the Devill to conflict with, who by might and strong hand he overcame, having tryumphed over him, and spoyled him of his right of principality, by his first conquest over men, in drawing him to eate of the forbidden fruit, and having spoyled him (so as if he get men now, it is by a new conquest in keeping them in unbeliefe, and so from eating of the tree of life, 2 *Cor.* 4. 4. and 11. 3. *Ephes.* 2. 2.) he sat downe on the right hand of God, *Col.* 2. 15. All power and authority given to him, 1 *Pet.* 3. 22. who hath bought all man-

mankind of God the father, that hath given all over into the dispose of Christ, and made him Lord of all, *Act.* 2. 36. And of this redemption, buying purchase or recovery; we are to understand these Scriptures that testifie of it, *Psal.* 2. 5. 9. 10. 11. and 24. 1. and 75. 17. *Rom.* 14. 9. 10. 11. 12. 2. *Cor.* 5. 9. 10. 11. *Phil.* 2. 11. 1. *Tim.* 2. 6. 2. *Tit.* 2. 1. And doe not they that deny Christ to have made this purchase, devide Christ and his redemption, and deny him his right of Lordship, and the equity and power of raising from the dead, and of judging a great part of mankind, let any judicious, and unprejudicated Reader judge; and yet I am sure all thus redeemed or purchased and bought, are not in themselves partakers of the choice ends and fruit of this purchase.

2. A purchasing men of themselves, by a price tendered to them, and put into their hands, though fooles want a heart. *Pro.* 17. 16. And thus Iohn that was foreshaine, and had bought men of God, comes again to buy men from among the fellowship of the world, and from the service of sin and Satan, and all their vain conversation unto God: And this by his blood and sacrifice also, but in tendering and applying it to them; affording the opportunity in meanes vouchiated, sending spirit therein to witnesse of himselfe; and the peace made righteousnesse compleated by him, and life in him, commending the love of God through his blood, death, and Sacrifice, and with the riches and excellencies appearing in him, out-bidding the world, hee draweth them to himselfe, and by vertue of his blood spiritually applyed, speaketh peace to their hearts, pulls them out of the state and fellowship of the world; and reconcileth and uniteth them to God in himselfe. And this is a redemption of men unto God, in which redemption working, Iesus Christ hath to deale with enemies also, as the rebellious lusts of the flesh, and the unbeleeving world, and the Devill that rules in the hearts of unbeleevers; all which by might and strong hand hee overcomes and brings out of the power of them into his owne Kingdome, *Col.* 2. 13. and makes them free, &c. *Iohn* 8. 36. *Gal.* 5. 1. And this is a little of the redemption he workes in men to God, and of this as a first fruites of the whole, are such redeemed

ones.

ones partakers of in themselves before God. And of this redemption, is to be understood such places of Scripture as these, which testifie of it. *Acts* 20. 28. *Rom.* 5. 8. 10, 11. *Tit.* 3. 4. 5. 6. *Phil.* 3. 3. 8. 9. *Rev.* 1. 5. and 5. 9. *Ephes.* 1. 7. *Col.* 1. 14. 21. But not so fully in all the places aleadged by Mr. *Garner*, for in *Col.* 1. 20. is a cleare distinction, between his having made peace through the blood of his crosse, and then his reconciling all things unto himselfe by him, of which the 21. *Verse* mentions but a part, as is shewn in the Treatise he opposeth (*Chap.* 9. *pag.* 50. 51.) but answereth not: *Ephes.* 2. 13. 19. Holdeth forth the opposed distinction of a peace made, and enmity first slaine, and then that peace preached, and after by some injoyed: *Rom.* 4. 24. 25. A cleare distinction between Christ delivered for our offences, and raised for our justification, and the beleeving on him that raised him from the dead; neither doth the Scripture in that or any other place say, that all for whose sins he dyed, and for whose justification he arose, doe beleeve in him that raised him from the dead, though he would force that forraign and corrupt sence on that, and other places of Scripture, as in his treatise, pag. 13. and Rom. 3. 24. 25. hold forth cleerly the distinction of that in Christ for men, and through Christ in beleeving men. Are not all Iew and Gentile first concluded under sin, and short of the glory of God without difference? *Verse* 9. 19. 23. Is not the righteousnesse of Christ set forth in the Gospell or Doctrine of Christ, oft called, the faith of Christs affirmed according to the distinction *Verse* 22. unto all, and upon all them that beleive, and is it not explicated according to the distinction, first, *Verse* 24. The justification freely by his grace, through the redemption that is in Christ Iesus. Then *Verse* 25. Gods setting him forth to be a propitiation through faith in his blood to declare his righteousnesse, &c. Sure then it was in him, God did not set him forth for any thing he was not. And then, *Verse* 29. he sets forth the beleevers as the receivers and injoyers of it, as for *Gal.* 3. 13. & 1 *Pet.* 1. 18. they were inconsiderately quoted to this, as will after appeare; but now where is the force of this saying? if some places be understood of a redemption injoyed, and other places speaking of a redemption, not so injoyed by many; must

not

not they ſo be underſtood alſo; but to ſpeake (not now ſo much of perſons redeemed as) of the redemption that is in Chriſt for men; which he affirmeth to be no other, yea, he ſaith it, to ſay it is any larger, then that they for whom it is, are partakers of in themſelves before God, and is not that really and approved of him; ſee his Treatiſe, *pag.* 3. and 25. He ſhould doe well to tell us what he thinkes of Chriſt and beleevers, is not he yet glorified for them in his body in the Heavens, and ſhall they have no more glory in their bodies, then they yet have, if yea? then ſure, the redemption is larger in the preparation, then in the receit, or are not they beleevers, who waite for the redemption of their bodies, *Col.* 3. 4. *Rom.* 8. 23. And is there indeed no more in Chriſt? but only for thoſe that have it already, is there no more to be brought in? nothing to be told them to bring them, or thinkes hee, that the Spirituall birth is before the naturall, the Apoſtle tells us; *That which is naturall is firſt, and afterwards that which is ſpirituall,* 1 *Cor.* 15. 46. he hath ſhewed the weakneſſe of his opinion, and occaſioned the ſtrengthning the perſwaſion of the diſtinction, he oppoſeth by this ſaying: for the Scripture plainly holdeth forth a two fold redemption or purchaſe of mankind by Chriſt.

The firſt of God, the ſecond unto God, the firſt as a preparation in himſelfe in our nature, to be declared as a medium in which hee effects the other, which is by his ſpirit in men, and the former in preparation, larger then the latter in receit, and yet to ſpeake as the truth is, the latter is moſt frequently called redemption, in which ſome are brought out from among others, with whom they were in worldly ſtate and fellowſhip, and unto union and fellowſhip with God in Chriſt and his people. And this latter was that which is typed out in the redemption of *Iſrael* out of *Ægypt*, that ſhadowed the ſtate of the world; and yet in this redemption taken at large, appeares a common, and ſpeciall ſalvation, whence that caveat, *Iude.* 5. 7. *I will therefore put you in remembrance, though you once knew this, how the Lord having ſaved the people out of the Land of Ægypt afterward deſtroyed them that beleived not*: ſo that thus far the diſtinction proves ſound. But to proceed.

3. Hee

3. Hee addes to further his opposition, *page* 4. that when mention is made of reconciliation &c. for any persons under the Law, we must understand it to be spoken of such an atonement &c. as they were legally partakers of in themselves before God, &c.

For which he coates many places, in *Lev. Num. Chron. Nehmiah.*

I answer, herein he hath shewed more weaknesse then he is aware off, for

1. This Law was neither the Covenant made with *Abraham Dev.* 5. 3. nor the Gospell preached to *Abraham*, which as it is now more fully come forth, is the subject of our discourse about the extent of it *Gen.* 12. 3. *and* 16. 18. with *Gal.* 3. *to* 8. yea, this was occasionally contrary to the Gentills; and a wall of separation between them and the Jewes: *Col.* 2. 14. *Eph.* 2. 14. 15. and yet now brought in by him to limmit the intent of the ransome given, and purchase made by Christ. And,

2. The redemption of *Israel* out of *Ægypt*, was not a tipe of Christ giving himselfe a ransome for all men, and purchasing all men, as is said 1 *Tim.* 2. 6. *Rom.* 14. 9. But of Gods calling a people out of the world, into Gospell, and church fellowship, and so to God; 1 *Cor.* 10. 1. *to* 12. *Jude* 1. *to* 5. so as the instructions those, and such like places afford, are such as many sayings in Mr. *Garners* Booke will not abide, namely;

That though Christs blood hath been, and is no more to be shed, and *Sacrifice once offered*, and no more to be itterated, yet Beleivers stand in need daily to approach to God by him, and to lay hands, or exercise faith on him, and in confession of sinnes to seek renewed sprinckling of his blood, for further cleansing, which still maintains the distinction, he opposeth *Heb.* 7. 25. 1 *John* 1. 7, 8.

3. Hee himselfe saith of this Covenant of the Law, that it is taken away, with a perfect, powrefull, absolute, and compleat memoriall: *page* 63. *lines* 6, 7, 16. and yet he retaines it for his proofe, which yet if it did prove any thing for his purpose, I would accept it.

4. But to limit the Gospell priviledges to the Jewish legall; and to limit the extent of the truth of the Gospell message, & so the extent

rent of the grace of God in Chriſt to mankind, have it by that meaſured, is in my underſtanding both a denyall of Chriſt come in the fleſh, and alſo a wrong offered to the moſaicall Law, which was never given to ſuch an end: 2 *Cor*, 3. *Epheſ*. 2. 1 *John* 4. 3, 14, 15.

5. Hee is to peremtory in his affirmation, for if any man approached to the holy things in his uncleanneſſe, he was to dye, and how was he then partaker legally of the atonement? See all the places, with *Num*. 19.

Beſides for their participation, their was more required then blood-ſhedding, and offerings &c even ſprinkling by the ſpirit to make atonement; ſo that his application of *Heb*. 10. *and Rom*. 5. thereto is altogether unſound.

4. He faulteth alſo the diſtinction, between blood-ſhedding and blood-ſprinckling, and me for ſetting down, that the atonement, and reconciliation, was made with God by blood-ſhedding (which with that I writ before, comprehends the ſacrifice offered) and that it is received, and men reconciled to God, by blood ſprinckling: and then he layes down his main ground that muſt diſprove the diſtinction, and the ſequell of his Treatiſe muſt prove that; and this it is *page* 6.

"That all the blood which Chriſt did ſhed, is the blood of ſprinckling. Behold and mind this wel, becauſe it is laid down as his bottome proofe: that being proved muſt prove all the reſt about oppoſing the diſtinction. But note,

1. The Treatiſe I writ, doth no where deny, that all the blood which Chriſt did ſhed is the blood of ſprinckling (not can I ſuppoſe, that either Mr. *Den*, or Mr. *Lamb*, have denied it in any of their writings) a worthy buſineſſe, to make to appear, that none denies, and that when proved, reproves nothing, he labours to diſprove.

2. There is in reſpect of the purpoſe, to which he alledgeth this propoſition, much darkneſſe and obſcurity; what he means by all the blood which Chriſt did ſhed whether only the materiall blood, which in ſhedding iſſued out of the body of Chriſt, as the blood he did bleed, and that came forth of him, when he was circumciſed, *Luke* 1. 21. and when he was in his agony,

Luke 22. 44. and as some suppose, when he was Scourged, and when he had a crown of Thornes platted on his head *Mark* 15. 15, 17. and when they nayled him on the Crosse, and crucified him *Mat.* 27. 35. and when after his death his side was peirced with a speare, *Luke* 19. 34, 35. whether this be his meaning by all the blood (as the words with that he writ before and after it would so seem) and whether this shedding, be all the sprinckling he beleeveth or not it remaines doubtfull; but as I understand, as he tooke flesh and blood, when he was made in our nature *Heb.* 2. 14. even so, all the abasements, sorrowes, anguishes, and torments he suffered in that nature (with all the forementioned) being compleated, or consummated in his death, or dying; the whole being his laying down his life for us; this, all this, nothing lesse then this I understand by all the blood that Christ did shed: 1 *John* 3. 16. *Isay.* 53. 1, 8. and with all his sufferings, the compleating of them in dying: I count the shedding of his blood though in this businesse, bloodshedding doth imply the Sacrifice offered, whose blood was shed, *Heb.* 9. 12. 22. 26. and yet take in all his sufferings, with the vertue thereof in his Sacrifice offered; still shedding is not sprinckling: but shedding and sprinckling, are two distinct things; and so without shedding of blood, and so offering the sacrifice, whose blood was shed, *there is no remission of sinnes*; because otherwise there can be no blood to be sprinckled, *Heb.* 9. 22, 23, 26. yet even so also without sprinckling of blood, and thence in applying the vertue of the sacrifice, there is no remission of sinnes, purgation of conscience and nature, and happy safety received, and enjoyed. *Heb.* 9. 12, 13, 14, 23. *and* 12. 24.

And this is clearly shaddowed, and typed out; it was not enough for the Passeover, that the Lamb was of the first yeare, and without blemmish, and slain, and so the blood shed &c. unlesse the blood was offered with a branch of *Hysop*, taken, *and sprinckled on the two side posts, and the upper post of the dore*, and without which, no assurance of a sacrifice: *Exod.* 12. 6, 7, 22, 23. nor for cleansing and sanctifying, Blood-shedding was not enough, if it were not also sprinckled, *Lev.* 8. 11, 30. *and* 14. 7. nor for taking away any uncleanesse, it was not enough that

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the water of purification was made for all *Israel*, unlesse the particulars defiled were sprinckled with it *Num.* 19. 13, 18, 19. yea, this distinction between blood-shedding, and blood-sprinckling, is in the Law clearly held forth *Exod.* 29. 16, 21 *Lev.* 1. 5, *and* 4. 6, 7. *Num.* 8. 7. And come to the Gospell it may be said of all to that what ever right or part Christ hath in them, by vertue of his bloodshed, and Sacrifice offered to God, yet (as Christ saith to *Peter John* 13. 8.) *If he wash them not, they have no part with him.*

3. Thirdly, as he hath set down his proposition darkly, and unprofitably, so he hath set it down subtilly, and craftily, as a man guilty of some known errour, in what he would seeme to maintain, in that going about to disprove the distinction between blood-shedding, and blood-sprinckling, he saith, all the blood which Christ did shed, is the blood of sprinckling, which is fit to gull the un-wary, & leaves roome, when the distinction proves sound, for him, (notwithstanding his position) to say he ment not to fault the distinction, though that be his main drift, that he might thirdly, disprove another distinction if he could.

As here is a suspition of carnality, and ignorance in his understanding of the blood of Christ, as it is sprinckled: may not some Reader conceive, that he would have men to thinke, that in the Mosayecall Sacrifices, the materiall blood, even so such, and as it was, when shed, was sprinckled, even so the materiall blood of Christ his body, such as it was when shed, even such, and so materially sprinckled (a brave motive for the Romish reservation of relects) and because this can no way be demonstrated, and evidenced how it should be so, and that it so is, therefore all the blood-shedding, must needs be sprinckling; But to come a little neerer him;

If blood-shedding, had been the sprinckling, or if it had, or could so have been sprinckled upon any, what would it have profited them, seeing, *if Christ be not risen wee are yet in our sinnes, our faith vaine*, and preaching vain, 1 *Cor.* 15. 14, 17, and the Lord Jesus Christ, of whom, and whose redemption wee treat, hath a spirituall body, and is a spirituall man, the Lord from Heaven, heavenly, *A quickning spirit*, 1 *Cor.* 15. 40, 49.

So now *as he hath dyed for our sinnes, and rose for our justification*, and offered himselfe with the vertue of his blood, and death a sacrifice to God the Father, appearing now in Heaven for us *Rom.* 4. 25. 1 *Cor.* 15. 3, 4. *Heb.* 9. 12, 14. 24. when we speake of his blood, and death as presented before God in the heaven, or applyed to, or sprinckled on the hearts and consciences of men on earth, wee understand it spiritually; his words, even when he speakes of these things, *are spirit and life*, and so spiritually to bee understood, *John* 6. 63. and so, though when we speak of his suffering, blood shedding, and dying, we understand it materially, as in a mortall body hee suffered in the flesh, and shed materiall blood indeed; *and dyed for our sinnes*, and was put to death in the flesh, yet as he is *risen for our justification, and hath overcome death, and is gon up to Heaven*, and hath presented the vertue of his blood (which is reall and spirituall) before his Father in the Heavens, and by the spirit by which he rose from the dead, offered himselfe a spotlesse sacrifice to God, and obtained eternall redemption: *Heb.* 9. 12. 14.

So when wee speake of the sufferings, blood, and death of Christ, as presented in Heaven to God, or applyed on earth to men; wee understand it spiritually of the worth, vertue, and prevailing effecacy thereof with God or men; and as the High-priest did once a yeare, *go into the holy of holiest, & sprinckled blood on the mercy seat, &c. and so sanctified the tabernacle, and made an atonement for all Israel*; and this that they might be cleansed (legally) from all their sinnes: *Levi.* 16. 14. 15, 36. 34. and yet they had their sacrifices to come to, and sprincklings of blood, and of the waters of purification for application, which if neglected, the neglectors were not personally clean, but to be cut off or dye in that their legall uncleanesse: *Num.* 19. *to* 8. And the fault found in those sacrifices as appertaining to conscience is, *that they did not make the commers thereunto perfect*: even so, we being fallen, and God yet mercifull, and willing to shew us favour, even at his mercy Seat, in his own bosome; as I may say, there was Truth requiring our death, and Justice our suffering the curse; But Jesus Christ *that dyed for our sinnes, being risen*

in for our juſtification, and gone with the vertue of his blood to the Father; *mercy & truth are met, righteouſneſſe & peace have kiſſed*, and Chriſt hath made the atonement with God, and is become *the propitiation for the ſinnes of the whole World*, and now righteouſneſs looks down from Heaven, and God ſhewes mercy to men *Pſal.* 85. 10, 11. 1 *John* 2. 2. *Pſal* 36. 7, 8. ſo that here is a reconciliation made with God for men, 2 *Cor.* 5. 19 *Epheſ.* 2. 16. *Col.* 1. 20. a purgation, *Heb.* 3. a laver of regeneration *Tit.* 3. 5. to reconcile and purge with all, and this for men: But yet if this be not applied, if men receive it not, and be not ſprinckled, waſhed, and purged, and renewed therewith, they cannot be reconciled in themſelves to good, and ſo not eternally ſaved, 1 *John* 3 3, 5. and this ſpinckling is a ſpirituall buſineſſe, namely:

When through the Goſpell, in which Chriſt is ſet forth for a propitiation, *Rom.* 3. 25. *the ſpirit beares witneſſe of Chriſt*, *John* 15. 16 1 *John* 5. 6. and therein inſtructeth in the knowledge of his death, and reſurrection for us, and ſo gives in to beleeve the teſtimony: 1 *Cor.* 15. 1, 4. *Gal.* 3 1, 5 2 *Theſ.* 1. 10. & then ſhines in, & commends the love of God to the heart in this, *that while we were ſiners Chriſt dyed for us*, and his love thus commended through his death made known; then the vertue of this death, becomes prevalent and effecatious in the beleevers heart, & reconciles him to God, in this his receit of the atonement *Rom.* 5. 8. 10, 11. *Tit.* 3. 4, 5. and redeems him from *his vain converſation* 1 *Pet.* 1. 18, 19. from among men, to God, *Rev.* 5. 9. and ſo purgeth both conſcience and nature, *Heb.* 9. 14. and ſo doth he purchaſe to God, and waſh from ſinne with his blood, *Acts* 20. 28. *Rev.* 1. 5. and yet in himſelfe, in the propitiation he hath made with God for men, there is the ſame fulneſſe ſtill for thoſe that have not yet received, and to diſpence more ſtill of the vertue of his blood, to thoſe that have received *Rom.* 25. 26. 1 *Cor.* 15. 2, 3, 4. 1 *John* 1. 7, 8, 9. *John* 1. 16. So that both the diſtinctions remain ſound as they are explicated in the faulted, but not confuted Treatiſe, *chap.* 1. *and* 2. and I am ſorry that Mr. *Knowles*, and Mr. *Gerner*, are adverſaries hereto.

5. He secretly, and covertly faults the distinction about the severall endes of the death of Christ, one for propitiation, and one for witnesse bearing to the truth, and so giving us example of obedience to God, and love to one another; and one for confirming the new Testament, all which are proved, and explicated in the second *chapter page* 16, 21. and not at all by him refused; and if he desire any further explanation, or proofe, he might have it; I trow he will not say, *that as Christ dyed for our sinnes*, the Scribes and Pharisees did make him flesh, or under the Law for us, or that they did charge our sinnes upon him; or put him to death for them, but that God the Father did all this to Christ for us, *and so delivered him for our offences, and raised him for our justification: Isay*, 53. 6. *Rom* 4. 24, 25.

I hope also he will not say, that as Christ did *willingly lay down his life* in suffering, all that befell him, or witnesse-bearing to the truth, for calling sheep, and feeding the called, and to give us an example to follow his steps therein; that God did persecute, and crucifie him for speaking the words he gave him to speake, and doing of that he gave him to doe for the good of men, and the speciall good of his sheep; But that the Scribes and Pharisees, the Elders chiefe Priests &c. did through envy persecute, crucifie and put him to death for that: *Psal.* 2. 1, 4. *Mat.* 27. 18. I hope he that can see the difference between Gods sending *Joseph* into *Egypt* for good; and his Brethens sending him for evill; can see the difference in this also; and so distinguish of the ends of the same death of Christ, in these respects.

And for the third end, is that a confirmation of a Testament when the Testator is put to death, as an evill doer; surely its not proper to say, God the Father put him to death, to confirme Christ his owne Testament; nor did the Pharisees so put him to death, but as he was one with the Father in will, and so willingly yeelded himselfe to dye for our sinnes, and willingly laid down his life in witnesse-bearing too, and defence of the truth he had preached, so he most willingly and freely (as his owne more peculiar acting) did give up the ghost and die to ratifie the new Testament, *Heb.* 9. 16, 17. *Galath.* 3. 14, 15. which appeares

geares alſo in the timelineſſe of his death before thoſe that were crucified with him, *Mark.* 15. 44. though that alſo was for another ſpeciall end, *Joh.* 19. 36. But yet moſt clearely in this, that whereas others, when they were ſpent, and gave up the ghoſt, their heads fell downe, he cried with a loud voice, *Mark.* 15. 37. and firſt bowed his head, and then gave up the ghoſt, *Joh.* 19. 30. And ſo freely dyed, and confirmed his Teſtament; But Maſter *Garner* would be faulting, knew he how, ſaying, that I ſpeaking of the ſeverall ends of his death in my Treatiſe, pag. 22. But hee was miſtaken; for that was in the former chap. but in the third chapter I was ſpeaking of the divers maner of mentioning thoſe ends in Scripture, but ſomething hee would ſay, to bring that diſtinction within compaſſe to be faulted; in faulting the diſtinction, pag. 7. lin. 3. 19. though to no advantage to him.

" 6. He ſaith alſo, pag. 7. That I ſay, That when the death " of Chriſt in reſpect of that end which was for propitiation, " and ranſome is only mentioned, as it is for all, ſo it is expreſt " in ſuch generall words only, as the world, all men, &c. (But here he hath clipt my words, and left out that I ſay in Propoſitions for faith, it is here expreſt) and for this I quote hee ſaith, 2 *Cor.* 5. 14, 15, 19, &c. And hee ſhould have done well to have put in many other places and expreſſions quoted, Chap. 29. pag. 133. Proof. 6. But this concluſion is unſound ſaith he, which will appeare from what is written, *Heb.* 9. 28. where mention is made, ſaith he, of the death of Chriſt, in reſpect of ranſome and propitiation only, &c. And yet it is not expreſt in ſuch generall words, as the world, or all men, to which I anſwer, hee hath corruptly left out, &c. which was explained in my Treatiſe, chap. 20. pag. 33. But to paſſe that, I queſtion his firſt affirmation, and deny his ſecond, though he calls to mind it, and double the ſame. But now let us mind it well, *Heb.* 9. 28. So Chriſt was once offered, &c. Is the words or ſenſe here only, that he once dyed. True it is that the offering to dye, is, and truly may be called an offering, but is rarely found that the offering of Chriſt to God includes but his death only, however it is manifeſt in this chapter, that here it ſignifies more then death; yea, are ſimply a ranſome, or price to purchaſe of God only,

even

even a sacrifice, that is both a ransome, or price to purchase, and a reconciliation, atonement, or peace made with God for men; and such a taking away the sinnes of the world from betweene God and men, that mercy may be shewne them, and meanes used towards them, yea, and yet farther, that this sacrifice of his might be a remaining and continual thing before the Father, that Christ by vertue thereof, might mediate in generall for men, and so send forth Spirit in the meanes, that they might be convinced, *repent and believe*, and in speciall *by a mediator of the new Testament*, for believers, that he by vertue of this his Sacrifice may purge them, and they receive the promise of the eternall inheritance: and all this is manifest in this whole chapter, and the drift and businesse the Apostle was about perpend it diligently. Heis here treating *chapter* 7. *and* 8. and this is about the High priesthood of Jesus Christ, and especially mentions Christ his comming, *verse* 11. Blood shedding, *verse* 22, 23. his ascention to Heaven *verse* 20, 24. His presentation of the vertue of of his blood, and offering himselfe by the *eternall Spirit* to God his Father there, *v.* 12, 14 26. His appearing before God with the vertue of his Sacrifice, to take away sinne *verse* 26. *having obtained eternall redemption*, *verse* 12. his blood & sacrifice of force to purge the conscience of all believers on whō it's sprinckled, *ver.* 13, 14. *And he for this cause the mediator of the new Testament, that &c. verse* 15. all which in this laeter part of the *chapter* he is explicating, and confirming, let it be well minded: And yet a little further consider, how, when, where, and to whom, Christ our great high Priest did offer himselfe a Sacrifice, and wee may see;

Hee did not offer himselfe such a sacrifice on the wooden Crosse, that was not the Altar by, and on which Christ was born and offered (through the foolish Idolatrous *Romanists* have so esteemed and so prayed, Oh holy Altar of the Crosse save us) our Saviour himselfe calls such conceivers fooles, and teacheth us, that the *Altar* both sanctifieth the gift, and is greater then the gift *Mat.* 23. 19. which I hope none will say of the wooden Crosse, that it sanctifieth the body of Christ, and is greater then the body of Christ: but the divine nature was greater then the humane,

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and did ſanctifie and dignifie the gift, the humane nature or body of Chriſt, and by this divine nature, even the eternall ſpirit which ſupported him in his ſufferings, and by which he roſe from the dead. By that ſpirit he was born up, and offered himſelf a ſacrifice to God, *Heb.* 9. 14.

He went to the croſſe a ſinner for us, he bore our ſins to the tree, and was made ſinne and a curſe for us, and dyed for our ſins, *Pſal.* 40. 12. 1 *Pet.* 2. 24. 2 *Cor.* 5. 21. *Rom.* 4. 25. but he was raiſed for our juſtification, and being riſen juſt and holy, he then offered himſelfe (not ſpotted with our ſinnes on him, but) a ſpotleſſe Sacrifice (without fault or ſpot) to God. *Hebr.* 9. 14.

This ſacrifice was not offered here on earth, the other high Prieſts did offer on earth, they could but heate and lift up and wave before the Lord the offering, and approach into a worldly Sanctuary, But Jeſus Chriſt appeared in the higheſt Heaven, and there preſented the vertue of his blood, and offered his ſacrifice, *Heb.* 8. 1. 3. and 9. 11 12, 14.

This Sacrifice of Chriſt was offered in the Heaven, not to men or Angels, but unto God. In this buſineſſe or Sacrifice offering, he had not to deale with men, though for men with God. To God he offered the Sacrifice, and with God it is accepted, and hath prevailed, that ſo there may be an offer and tender, and application to men, and a prevalency in all receivers, *chap.* 7, & 8. and 9. 12, 14. So that all this well minded, Mr. *Garner* is too ſhort, and limitting in his affirmation. But let us fullfill his requeſt, and proceed to mind it a little further, *Heb.* 9. 28. So Chriſt was once offered to beare the ſins of, &c.

It is not certain, that in this place, the word beare the ſinnes, doth ſignifie, to be counted the ſinner, and ſo to accept the imputation of them, and beare the puniſhment due unto them, of which is meant, *Iſay* 53. 2. 3, 6, 7. 2 *Cor.* 5. 19, 21. For ſo and in that ſence he his owne ſelfe in his owne body bear our ſins to the tree, or on the tree, 1 *Pet.* 2. 24. and ſo in that reſpect he is ſaid to have been made a curſe for us, *Gal.* 3. 13. And this was before his reſurection for our juſtification, and ſo the offering, or compleating of the offering mentioned in this chap. which offering is ſaid

to be to beare the ſinnes of, &c. In which offering he is not ſaid to be made a curſe, as he was, when he hung upon the tree, but a bleſſing. A great high Prieſt of good things to come, of which high Prieſthood, he treateth, *chap.* 7. and 8. and this 9. *chap.* and that we may the better underſtand what bearing is here meant, let us looke into the words, and *chap.* conſider the tipes here mentioned, and the truth as it is found in Jeſus.

Fifth, For the ſacrifice, beſides that I have forenoted, *Verſ.* 12. 13. Note further, that in the tipes were two Goates, one that was ſlaine for a ſin offering, and the blood preſented in the holy place, and ſprinkled on the mercy ſeat to make an attonement. The truth of what is ſhadowed therein, is found in Chriſt that beare our ſinnes in his body to the tree, and dyed for them, and being riſen hath preſented the vertue of his blood in the holyes of holyes, and ſo obtained eternall redemption, and made an atonment for men, *Levit.* 9. and 16. *Heb.* 9. 12, 13. 14. But we ſo ſin againſt this goodneſſe, that we give God juſt cauſe to hold back all the ſtreames of mercy from us, by which we might be inſtructed, and drawne in to partake of his attonement and redemption, and ſo in the tipes there was another Goate prepared, not a dead but a live Goat, that even after the attonement, and reconciliation made in the holy place, was to have their ſinnes confeſſed over him, yea all their treſpaſſes, and he did beare upon him, all their iniquities into a land of Separation, or not inhabited, where no man dwelt, to be charged with them, *Levit.* 16. 10. 20, 21, 22. And is not the truth of this found in Jeſus Chriſt our Lord, that is riſen for our juſtification and now at the right hand of God alive for evermore, by vertue of his Sacrifice, mediating for men with God his father; ſo removing and taking away from before his face, that ignorance, unbeleife and rebellion of men, that might juſtly procure the with holding all ſtreames of mercy from them, and the preſent giving them up to a reprobate ſcence, and to Satan, and ſo deſtroying them with his ſoreſt judgements, that ſtill throuh Chriſt they are preſerved alive, patience, mercies, meanes, and ſome light and motions of ſpirit are extended to lead them to repentance, *Rom.* 3, 10. 22. *and* 2. 4. *Col.* 1. 18 20. *Pſal.* 75. 3. And to thoſe that through his grace,

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are brought in by repentance, and faith to Chriſt, to take of their following evills, to cleanſe and purifie them to conformity with himſelfe, and to bring them to his inheritance. 1 *Iohn* 1.7. *Eph.* 5. 25, 26, 27. *Heb.* 9. 14. 15. but to proceed a little further, and conſider ſomething in this buſineſſe, ſhadowed or typed in the Iewiſh high Prieſt (and in a ſort Prieſts and Levites alſo) who was to beare the names, and alſo the judgement of the Children of *Iſrael* upon his heart, *Exod.* 28. 29. 30. To beare the iniquity of the Congregation, to make an attonement for them before the Lord. Yea, the offerings fore offered, were given them to eate before the Lord, *Levit.* 10. 17. Yea, to beare the iniquity of the Sanctuary, and to keep the charge of the Lord, *Numb.* 18. 1. 4. And to doe the ſervice of the Tabernacle, and ſo not the Children of *Iſrael*, But they to beare the iniquity of the Children of *Iſrael*, *Numb.* 18. 22, 23. Now what bearing this was is to be conſidered. Was it that the high Prieſt, and Prieſts ſhould have the ſinnes of the people imputed to them; and that they ſhould be counted ſinners for or in ſtead of the people, and ſuffer the puniſhment the people ſhould have ſuffered, that ſo the people might have an eſcape, I beleeve no ſuch matter. and yet it was thus with Jeſus Chriſt; when he was made fleſh for us: But ſure there is another underſtanding of their bearing the peoples iniquity, and judgement, and yet nothing is therein ſhadowed, but what in the truth of it is found in Jeſus Chriſt our great high Prieſt alſo, if tranſlators of as great skill in the Hebrew, as Mr *Garner* in the Greeke, may be truſted, they ſay, the word *to beare*, *Lev.* 10. 17. is to beare or take away; and that the Greek tranſlateth it that yee ſhould take away, but whether they be credited or not, doe not the word themſelves give forth ſuch a ſenſe, *Num.* 18. 22. 23. Neither muſt the children of *Iſrael henceforth come nigh the Tabernacle of the congregation, leſt they beare ſinne, and dye, but the Levits ſhall doe the ſervice of the Tabernacle of the congregation, and they ſhall beare their iniquity: It ſhall be a ſtatute for ever*: Now I pray what bearing of iniquity was this, but a taking away of their iniquity; by miniſtring about, and ordering the holy things, burning incenſe offering the Sacrifices, &c. (which the people were not betruſted to doe) that they might have Gods Ordinances, and pre-

ſence therein, and mercies, &c. continued to them? And how ſhould the high Prieſt upon his heart beare the judgement of the children of *Iſrael* before the Lord continually *Exod.* 28. 30. but in tender compaſſion and love to them, and care for them ſo to miniſter in their behalfe, &c.

And now is not the truth of all this found in our Lord Jeſus Chriſt the great high Prieſt, is not he the miniſter of the Sanctuary or holy things, *and of the true Tabernacle &c. Heb.* 8. 2. the perfumer of his peoples prayers, & ſervices: Are any left to approach to God, or do any thing in their own ſtrength, or name? Is not all that is borne of the fleſh, fleſh, *John* 3. 6. *& ſhall not all fleſh wither? Iſay.* 40. 7. 8. And is not Jeſus Chriſt our high Prieſt, full of love, compaſſion, and faithfulneſſe, *Heb.* 3. 2. *and* 4. 15 *and* 5. 25. and is not he the *Mediator between God and man* 1 *Tim.* 2. 5. and the advocate of beleevers 1 *John* 2. 1. *and is he not able to ſave them to the utmoſt that come to God by him* (or as in this *Heb.* 9. 28. that looke, waite for, or expect him) ſeeing he ever liveth *to make interceſſion for them*: Now the Apoſtle treating of the high Prieſt-hood of Chriſt, and mentioning types in this chapter, and ſhewing the truth of all to be in Chriſt, where ſhall we find the truth of theſe things typed that have been mentioned about the Scape-Goat, & the Prieſt bearing or taking away the ſinnes, and judgements of the people in thoſe reſpects fore-mentioned, if not in the 26, & this 28. verſes; and ſo I charge not M. *Garners* ſenſe here with falſehood, but imperfection, I fault him, not for ſaying, the death of Chriſt, and his offering, as it is for propitiation and ranſome is heer ment, but for his putting in only, and ſo limmiting it to that only; where as it appears plainly by the whole chapter, here is more ment.

But now I will veiw his ſecond affirmation; *It is not in ſuch generall words, as the world, all men, &c.* for which veiw the words againe, *Heb.* 9. 28. *So Chriſt was once offered, to beare the ſinnes of many, and unto them that look for him ſhall he appeare the ſecond time without ſinne unto ſalvation*; mind it ſaith he, and ſo I pray let us; it is not ſaid he, was once offered to beare the ſinnes of many, and he ſhall appear the ſecond time to them, or to thoſe many, without ſinne unto ſalvation; *But unto them that*

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looke and waite for him as a ſpeciall culled out of the generall, and is not *many*, here then as generall a word as the world of mankind or all men: Let us a little mind the word *many*, as it is here uſed and ſee;

Enough is ſhewed in the oppoſed Treatiſe, *chapter* 3. *page* 22. *chapter* 8. *page* 48. and *chapter* 14. *page* 76 if compared together, that is not at all anſwered by him: And though the word many in divers places have a twofold ſenſe, one larger, and another more ſpeciall; and in ſuch places, I did not parralell it with ſuch generall words, as *all men*, & *every man*, when ſpoken in the largeſt ſenſe, yet in ſome ſort and reſpect I did and do. *Rom.* 5 15. *through the offence of one, many be dead*: and *verſe* 19. *By one mans diſobedience, many were made ſinners*: And is not many here all and every man that had being by propogation from *Adam*, *Pſal.* 29. 3. *The voice of the Lord upon many waters* (are not the waters *peoples, multitudes, Nations, and tongues Rev.* 17. 15.) now doth not his Kingdome rule over all *Pſal.* 103. 19. *and* 66 7. *and* 119. 89 91, and is not many here as generall a word, as the world, or all men.

Micah 4 3. *He ſhall judge among many people*, ſurely whatever be in the firſt fruits, when this is compleatly fulfilled: It will as large as that in *Mat.* 25. 32. *&c.* and is not this as large, and generall, as all men, *Dan.* 12. 2. many of them that ſleep in the duſt of the earth ſhall awake, *ſome to everlaſting life, and ſome to ſhame and everlaſting contempt*, ſurely what ever firſt fruites of this may be in the call of the Jewes; and though here be a word not uſuall in ſuch a buſineſſe, as many of them; for which alſo a reaſon might be given; yet by our Saviours ſaying, *Mat.* 13. 42, 43. It appeares it will be as large, as that *John* 5. 28, 29. ſo that if plentifully appeareth, the word many, is often as generall, as the word *all men*: But that I may do M. *Garner* no wrong I will a little further conſider the word many, becauſe it is diverſly uſed, and ſo let us conſider it;

Firſt, It is ſometimes uſed, with a ſpeciall limmitting, and reſtraining word, ſingling out from others, and pointing to ſome ſpeciall, and this ſometime to the better part as *John* 1 12. *As many as received him*, *oppoſite* to the reſidue that did not, and

So *Revel.* 3. 19. *and* 13. 15. yet here it ſignifieth all of that ſort: and

2. Some times to the worſer part, as 2 *Cor.* 2. 17. *Mat.* 24. 12.

Secondly, the word *many*, is ſome times uſed without any ſuch word, and then it is alwaies generall and larger, though ſometimes the twofold buſineſſe mentioned, carries too a twofold ſenſe, one generall, and the other more ſpeciall, as is ſhewn in the oppoſed Treatiſe, and ſome times one buſineſſe mentioned, and then it is as generall, as *all men*, as in the place quoted.

But the word *many*, uſed without a ſpeciall limmitting word, is never uſed oppoſed to the greater number, as Maſter *Garner* would have it.

But it is uſed as oppoſed to the fewe'ſt, and ſmalleſt number, *Mat.* 20. 16. *many are called, but few are choſen*, and ſo *Mat.* 22. 14. compare with *Eſay.* 45. 22 23.

Thirdly, the word *many*, is uſed as a generall, out from among which, ſome ſpeciall are by degrees called, and ſo it appeares evidently in this *Heb.* 9. 28. *to beare the ſinnes of many*, there is the generall, *and he ſhall appeare the ſecond time without ſinne unto ſalvation, unto them that looke for him*; there is the ſpeciall called out of the generall. for he ſhall appeare to the reſidue alſo, though to their terrour, for denying him that ſo dearly bought them, and ſo, *many*, thus uſed, is both as generall and large, as *all men*, and ſerveth to amplifie the word *all*, and ſheweth it to be a great and large number, though reaſon alſo might here be ſhowne, why it's rather ſaid *many*, then *all*.

So that Mr. *Garner* hath changed this Text, in ſaying *Chriſts offering &c.* is not expreſt in it in ſuch generall words, as *all men &c.* is: And overthrown his whole buſineſſe in calling this place for his helpe againſt the truth, where as it, with the whole chapter, juſtifieth the diſtinctions, yea, and the doctrine he oppoſeth.

7. I paſſe by his groſſe abuſe of 2 *Timothie* 1. 9, 10. that he might blaſt the diſtinction, that where the Apoſtle ſpeaking of the manifeſtation of the grace of God in the appearing of CHRIST, faith of CHRIST, that

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he hath abolished death, and brought life and immortality to light through the Gospel, he put it in thus, and is then made manifest in the hearts of those to whom Jesus Christ appeareth, abolishing death, and bringing life and immortality to light, *page* 11. I hope he is not of their mindes, that confesse not in their hearts Jesus Christ, the Sonne of the Virgin *Mary* to be the Christ, and to have once dyed, and to be risen and alive for ever more; but fancy only, a spirituall being, and frame in themselves to be the Christ, and so to be now dying, and bearing their sinne in them, and to be rising in them yet, here he flies the Scripture language, and speakes their language, so as at least, making the fruit the foundation; I should have looked that grace, or the feare of God, would have kept him from such altering the words of the Holy Ghost: But because every Reader may discerne this alteration, if he looke the text, I passe it.

8. Last of all, he comes to oppose the distinction that putteth difference between the Redemption, life, and justification that is in Christ for men, and the same upon, or in men, through the enjoyment of Christ: And this he doth from *page* 11. to *page* 24 in all which he seemes to wrest the severall Scriptures from what they say about the same: But all he hath said doth not discourage, but incourage men still to distinguish, and put great difference between the redemption &c. in Christ, and the same (marke what I say not another, but the same) upon, or in men, through the enjoyment of Christ: for surely I beleeve;

1. It is a Redemption, life, &c. in him wrought for others, he was never in bonds or death for himselfe, but for us, and our sinnes; but it is a Redemption &c. in us, given from another even him who was free, when wee were in bondage: *Rom.* 4, 25. *Gal.* 1. 4. *and* 4. 3, 4. *John.* 12. 24. *Rom* 1. 5. *and* 5. 11.

2. It is a Redemption &c. in him, which he by vertue of his own blood and Sacrifice hath obtained, in and by himselfe, *Heb.* 9. 12. But it is a Redemption in us, obtained by no vertue of ours, but by him, and in receit of him, by an unfained beleeving on him: *Ephes.* 1, 7. *Rom.* 5, 1, 11. *Acts* 10 43.

3. It

3. It is a Redemption, life, &c. in him as in a fountain and cauſe, and that immeaſurably all fulneſſe in him, *Pſal.* 36. 9. *John* 1. 14. *Col.* 1. 19. *and* 2. 3, 9. But it is in us, as a receit in a veſſell, and though ſpringing, yet both receit, and ſpring, but a fruit of that of which he is the cauſe, & in us according to a meaſure: *Rom.* 9. 23. 2 *Cor.* 4. 7. *John* 7. 38, 39. *and* 1. 16. *Rom.* 12. 3. *Epheſ.* 4. 7.

4. It is in him abſolute perfect and compleat, in ſoule and body *Heb.* 7. 1. *and* 8. 1. 1 *Pet.* 3. 22. but it is in us but as a firſt fruits, wee ſtill wanting for the Redemption of our body, and the compleat conformity to him, *Rom.* 7. 24, 25. *and* 8. 23. 1 *Cor.* 13. 12. 1 *John* 3. 2. *Col.* 3. 4.

5. It is in him firſt, and that as a preparation for us, before wee partake of it: *Col.* 1. 18, 19, 20. *Prov.* 9. 1, 2, 3. *Mat.* 22. 1, 8. But it is in us after, when we by grace are brought into him, *Epheſ.* 2. 1, 8, 12, 17. *Col.* 1. 13, 14.

6. It is in him, as a gift in a giver, God the Father gave him, *John* 3. 16. *And God hath given us eternall life in him*, ſo that this life is in Chriſt, 1 *John* 5. 11. and God is making known, tendering, and giving this life by the Goſpell, in which he hath ſet forth Jeſus Chriſt *to be the propitiation for remiſſion of ſinnes*, though unbeleevers receive it not, *Rom.* 3. 25. *John* 6. 32, 36, and to ſpeake after the manner of men; It is in him, as a gift in a Will, in the hands of an Executor given to many, to be given unto them, when upon the publiſhing the Will they come in to the Executor, and acknowledge the benefactor, which if they refuſe, when ſo made known and tendered, the refuſers may be refuſed.

And to this Redemption, life, and juſtification is in Chriſt, as in the giver, ſome fruits whereof he extendeth to all men, (in preſervation of creatures for them, and their lives, and giving meanes that they might know, ſeek, and receive the thing it ſelfe) *Pſal.* 75. 3. *and* 36. 6, 7. *Acts* 14. 17. *and* 17. 26, 27, 30, 31. *John* 1, 4, 5, 7, 10, 11. But the choyce fruites, and the Redemption, life, and juſtification it ſelfe that is eternall; he according to the Fathers appointment, giveth to thoſe that beleeve on him *John* 17. 2. *and* 6. 40. *and* 1. 12. 12. 33. But now this Redemption

demption is in us, not as ſuch a manner of gift, and in ſuch a giver; but as a gift in this gift firſt, and then with and through this gift: 2 *Tim.* 1. 9. *Rom.* 8. 32. *and* 7. 25. *and* 8. 1, 2. And from the gift of this giver Jeſus Chriſt, *John* 1, 12. *and* 17. 2. *Epheſ.* 5. 14. *Rev.* 2. 10. it is in us as a receit that wee have received, of, in, with, and through Jeſus Chriſt, in the receit of him: *John* 1, 12, 16. *Acts* 26. 18. *Rom.* 1. 5. *and* 5. 11. 1 *Cor.* 15. 1. *Gal.* 4. 5. *Col.* 2. 6.

7. This Redemption, life, and juſtification is in Chriſt Jeſus, before men either know it, or beleeve in him, & ſo whether men beleeve in him or no, ſet forth that men might beleeve; *Rom.* 3. 24, 25. *John* 1. 4, 5. 7. 1 *John* 5. 11, 12. neither doth any mans beleeving make it the more in him, nor any mans unbeleefe make it the leſſe in him, *who is alwaies and for ever the ſame*, 2 *Tim.* 2. 10, 11, 12. 13. *Heb.* 13. 8 But now whatever all men, or any man, as they are in the nature Chriſt tooke, and wrought Redemption in, have, by the gift, and preparation of of God in Chriſt, yet have they no enjoyment in themſelves of the ſame, no not before God, or in Gods account, till by grace, they be brought to beleeve in Chriſt, when there is (not an imaginary change, or a bare manifeſtation, but) a reall change wrought in them *Tit.* 3 4, 5, 6, 7. *a new birth John* 3. 5. 1 *Peter* 1. 23. a reall tranſlation and change (not in Chriſt but) in them: *from the power of* Satan and darkneſſe, *unto God*, and the Kingdome of Chriſt, *Acts* 26. 18. *Col.* 1. 23. from *children of wrath*, to be children of God, *Epheſ.* 2. 1, 22. *from darkneſſe to light* 1 *Peter* 2. 9. *from death to life*, 1 *John* 2. 14, 15. yea, from being not his peculiar people, nor ſo beloved, *to be his peculiar people*, and ſo beloved: *Rom.* 9. 25, 26. And is not here a great difference between the ſame redemption, as it is in Chriſt for men, and as it is in and upon men: or can ſuch teachers of Iſrael be ignorant of theſe things, or are they not willing to yeeld Jeſus Chriſt the preheminence in all things, as the Father willeth, or if in other things, will they needs deny it him in the largeſt of the Redemption that is in him: But enough hath been ſaid to this: But that I muſt follow him, in the veiw of the Scriptures, abuſed by him, *Rom.* 3. 24. *and* 4. 24, 25. his abuſe of theſe, and the truth is cleared before.

Rom. 5. 18. is quoted by me, for the atonement made in, and by Christ for men, and *Rom.* 5. 1, 6, 10, 11. is for the same received, which he in quoting, and answering obscures, and answers darkly, like a man afraid of the light in the text; for what if the Apostle speaking of the receit of the atonement, and justification, speaketh of the receivers; doth that prove there is no atonement made by Jesus *Christ*, nor Justification in him for any more then had then received; or that there was no atonement or justification in Christ for them before they receive it, or had they received it from eternity? Consider the text, when Jesus Christ made the atonement, they were without strength, *ungodly*, *verse* 6. *sinners verse* 8. *enemies*, *verse* 10. But when the atonement was received by them, sure they were friends and Saints &c. as Scripture affirmeth; besides it is not affirmed of them that beleeved, *verse* 1. they had now received By Christ the atonement, *verse* 11. and was not that by faith. *Rom.* 4. 22, 23, 24. *and* 5. 1. *John* 1. 12. and how could they receive the atonement if the atonement was not made, & compleat in Christ before; how, or could they truly say, they received it, yea, that they have now received, if they had it from eternity in themselves,: So that all the way, the atonement received, is held forth; and yet as plainly the same atonement held forth, and the foundation laid for such also as yet had it not, that they might be brought in to beleeve, and so receive the same; and these receivers propounded, as an incouragement to them, as in 1 *Tim.* 1. 11, *to* 16. the Apostle first mentioning the Gospell, *verse* 11. and then shewing what a great sinner he was, and yet received mercy, *verse* 12, 13, 14 he then layeth the foundation for others, and that in generall, and at large. *verse* 15. and then affirmeth the mercy shown him, was for an example, or pattern of encoutagement to them that should after beleeve, &c. *verse* 16. even so here in this *Rom.* 5. having shewn the rich grace received in such beleeving, as in which the atonement is received: *verse* 1, 5, 11. he both laieth, and explicateth the foundation, and sets it forth, even for such also as had not received it, and so *verse* 6. though he saith, *when we were without strength*, yet he speakes not there so applicatively Christ dyed for us,

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much leſſe as Mr. *Garner* would have it for us, who have received the atonement, and enjoy it in our ſelves (for ſuch if ſuch before his death he needed not to have dyed) But he ſpeaketh indifferently, and undeterminatly in generall and at large, and that truly, *Chriſt dyed for the ungodly*, *verſe* 6. and then his explication is ſuitable, in which he ſetteth forth the diſeaſe as generall, and oppoſeth the remmedy to it as generall, *verſe* 12. yea, ſurpaſſing the diſeaſe; and then he comes to diſtinguiſh between the remmedy, and the receit of the remmedy, *verſe* 17. for if there be not grace, and the gift of grace, before receit, there can be no receit: and the Apoſtle ſaith not that all for whom there is grace, and ſuch a gift of grace prepared, but all that receive the ſame ſhall raigne in life &c. and then the Apoſtle gives a ground of all he had ſaid in this buſineſſe, *verſe* 18, 19. in which the extent of the foundation, and diſtinction between it, and the receit, or the truth of it before receit, and the effecacy in receit, is held forth in: *verſe* 18. read it in what tranſlation you will, and take the text only, and forbeare the words added by tranſlators to ſupply the ſenſe though it's true enough according to the ſenſe in *verſe* 12. to take them in) and it is thus *likewiſe then* (ſo *Beza*, and our former tranſlation, or therefore, (ſo the *Romiſts*, and our latter tranſlation) *As by the offence of one* (or one offence) *unto* (or one) *all men to condemnation, even ſo by the righteouſneſſe of one* (or one righteouſneſſe) *to juſtification of life.*

Three things are here to be noted about both condemnation and juſtification, and ſo in one.

1. Note, by what condemnation came in, and that is expreſt to be by the offence of one, one *Adam* a publick man, the firſt publicke man, or the one offence (which containes all from the receit of the Serpents ſuggeſtions, to *Adams* conviction) of that one man, and this expreſſe, *verſe* 12, 15, 16, 17, 18.

2. Note, how this faultineſſe and condemnation, came on the individuals, and that both here and elſewhere in the Scripture is ſhewn to be, not in the firſt place, as they are individuals and particular perſons, but in regard of their nature, and as they were in that publick man (in whom they were all made

righteous, *Ezek.* 7. 29.) who was to stand, or fall for himselfe, and all that were to come of him, and so in his sinning, all sinned, and in his conviction all were convicted, and death comming upon him, came upon all, and this without the personall knowledge, will, motion, or act of any of the individuals, that were to come from him; and yet so neerly, really, virtually, and effectually, that none can come forth by propogation from him, partaking of his nature, but they partake of this sinne and misery, *verse* 12, 14, 17.

3. Note, on how many of mankind, how many that came by propogation from him, or that were to come, or were included in that nature this sinne and death passed, or were condemned in that condemnation, so, as it did so reach to them, that in partaking of that nature, they necessarily feell it; and that is expresse all men, *verse* 12, 18.

Now for the dissimilitude between a naturall and spirituall man, and the excellency of the spirituall above the naturall, it is else-where shewn, 1 *Cor.* 15. and for the superaboundding grace in the righteousnesse of the Lord *the quickning spirit*, above the offence; and this condemnation it is mentioned, *verses* 16, 17. so that in this 18. *verse*, for justification, we are to note,

1. By what it came in, and that is expresse, by the righteousnes, of one, even one man, the second or last publick man, the Lord Jesus Christ or by one righteousnes (wch contains all that whole obedience, from taking our nature, suffering, & dying to his resurrection, & sacrifice offering to God) of that one man *v.* 15, 18.

2. Note how this justification was one (or unto the life) of men; and that was not first on the individuals, as they are individuals and particular persons; but in regard of their nature the second publick man had taken, and so did undertake for that nature, and so for the first *Adam*, who was but one (though both male and female) publick man; when this businesse was at first undertaken, and so for all that issued, or were to issue out by propogation from that first man, he undertooke: And so the justification or restoration of life came on, or reached to, or was for them in the publick man, in whose person, in regard of the nature taken, and cause undertaken (in whose dying

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for them, all dyed 2 Cor. 5. 14. this justification of them was of their nature for them in the publick man, and so without their personall knowledge, will, motion, or act, and yet so verrily, really, virtually & effectually, as that all shal partake of some fruites thereof, that are found in that nature; and none can by a new birth be brought into him, & partake of his divine nature, but they necessarily therein partake of the choice *fruits v.* 16, 17.

3. Note for how many, or unto how many of mankind this justification in the publick man is, and for whom this life is, and to whom it so reacheth: that in comming in to Christ they shall partake of it; and that is expressly said all men, *verse* 18. & this affirmed with a word explicating, comparing and confirming the same, yea, making the first proposition the ground and patterne, measure and way of understanding the second proposition, in all the three former particulars noted; even so by the righteousnesse of one, unto all men to justification of life. Thus is the foundation said & explicated, *v.* 18. and then in *v.* 19. he brings in with it the manner of the receit, in wch the distinction. *For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous*: Is not this now apparently brought in; first as a proofe of the former, that all sinned & fell in the first publick man, in that all that partake of that nature, are sinners: & secondly, as one explication, that as all sinned in the sin of the publick man; so by comming to have being from him, such the power of that disobedience of his, *that they are conceived and borne in sinne*, made sinners in their own particular persons, in their partaking of that nature by comming forth from him.

And thirdly, these are many, that is, all virtually in him, which are many: and personally in themselves, all that have being from him, which are many, also; and is not here a distinction intimated in the change of the phrase, between *sinners* on whom condemnation came in a publick man, and sinners so made in their own persons, & so under condemnation personally: and is not this proposition set for explication of the following proposition, *so by the obedience &c.* as a proofe of the truth and effectualnesse of the Justification in Christ for all men, in that all

men, in that all that come into him are made righteous, and also an explication, that an Justification is effected for all in the publick man, so by a new birth being made one in him, they in their own particular persons are made righteous in, and through him; and also inpointeth out these to be many also, even as virtually all mankind were made righteous in him, which are many: so all that through grace are brought to have being in him, those and only those are made partakers of this justification in themselves before God, and so are made righteous in their own persons, in and through him, and these are many also. And yet because men were first made righteous in *Adam*, and fallen in him, before recovery and Justification was wrought for them in Christ, and because men have a first birth in comming forth of *Adam*, and bearing his Image, before they have their new birth, and come into CHRIST, and partake of his righte usnesse, and because all that are come forth from *Adam*, have therein been made sinners, and also come forth from *Adam* (yea, even of them that after may yet) are not come into Christ, and so not made personally righteous in, and by Christ: There is another change of a terme from where two shall be: *by one mans disobedience many were made sinners, so by the obedience of one, many shall be made righteous*, which clearely holds forth the distinction, between the atonement and Justification compleated in Christ for men, as *verse* 6 8, and the receit thereof in beleeving men, mentioned *verse* 11, 17, and that the former is larger then the latter, and overthrowes Mr. *Garners* confounding and confused doctrine, that by necessary consequence, denieth the new birth; and that one sort of men did fall, or were made sinners in the fall of the first *Adam*; seeing they were, if his doctrine be true alwaies partakers of righteousnesse and justification in themselves before God, and so could at no time be condemned by him, nor need any new birth, as much as he denieth any redemption, atonement or justification to be wrought in Christ for the other sort of men, and both these are a like true, that is to speak right; both false; nor can be proved by him: But these things are plainly shewne in the opposed Treatise where this place is opened in *chapter* 8. *page* 41, *to* 49.

which

which he hath not answered as (by his pretence as a Christian) he ought to have done.

But he hath two reasons he saith to (deny the words, and) manifest his forced and corrupt sense: his first reason is,

"That the justification here mentioned, is that which standeth in the highest degree in opposition to condemnation mentioned in the same verse; and this I grant, and it needs no deniall, for that is the condemnation which was of the publick man, and of all in the publick man; out of which yet there may be an escape by comming into Christ, and so this justification is of the second publick man, and of all (not of any but) in this publick man; of which many may misse by unbeleefe, not comming into him, and this suites somthing with that *Rom.* 3. 23, 24. neither are beleevers spoken of in this 18. verse, but in the 17, 19. with cleare distinction, mentioning receit, and so this verse for justification in receit, to be paralleld with *Rom* 3. 26. *and* 4. 5. *and* 5. 1, 2, 3, 4. is grievously abused, seeing faith or beleeving is on them expressly mentioned, and not so here.

His second reason is from the application of the Justification here mentioned, unto the persons here mentioned, *verse* 17. but this is but a devised and fraudelent reason, for none denies that Beleevers doe receive even this very Justification, and are partakers thereof in themselves before God; but what were they before they beleeved, or what are any other that yet beleeve not? What saith the Scripture *John* 3. 18, 36. 1 *John* 5. 12. and this Justification in *verse* 18. is not limmited, as in Christ for no more then those that had it in themselves; nor is it affirmed, that all unto whom this Justification in the publick man did reach, should be eternally saved any more, then it is affirmed of those to whom the condemnation in the publick man did reach, that they shall be eternally damned? But as all men as soon as they have being from *Adam*, are in themselves sinners, so, so many as come to beleeve in Christ, are then made righteous in enjoyment and not before, *verse* 19. *chapter* 4. 21. And so speaking of righteousnesse in life, he applies that only to them which receive aboundance of grace, and

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of the gift of righteousnesse, *verse* 17. which clearly holds forth the distinction.

But his way of proving is weake and fraudelent also, like his reasoning first he faith, this Justification &c. is in *verse* 15, 16, 17. five times called a gift (it had been well he had minded in this gift, the distinction between grace, and the gift by grace, and between this gift, and the receit mentioned in those verses) but what should this inferre, doe they that beleeve Jesus Christ to be the Saviour of the world, deny him to be the gift of God; or faith, yea, or any mercies extended through him, to be the gift by grace given of God: yet he cannot prove, that all that God giveth any, is by them received; the contrary appeareth *John* 6. 32, 66. But it appeares he knoweth the originall; that the free gift came, mentioned *verse* 18. is not the text but the Translators words for supply of sense put in.

And yet secondly, in his way of proving, he hath put in *judgement came*, *page* 16. and three times urged *grace came one*; with an exposition, came gloriously and powerfully upon them *page* 16. and once with an alteration, commeth, for came, present for preter-perfect tense, *page* 19. 20. And to make a right or full Babell, or confusion of all distinctions, he maketh *the gift came upon all men, and many shall be made righteous*, all one *page* 19. To what purpose did this man flye so to the originall, *page* 40. 41. seeing here he maketh no account of it; but for his own purpose layes additions for foundations, though to any unprejudicated, it helpes him nothing at all; seeing that whatever came on any in a publick man, it was at once and first, but the receite thereof is after and by degrees, and now by one, and then by another; so that the distinction remaines in and with the Text sound againe in *page* 21. he refers his Reader to his after sayings about 2 *Cor.* 5. 19. for his clearing that place from proving the distinction, but there he hath not done it; and how he clips the quotation to leave out one verse, to hide that he opposeth, for it is clear, 2 *Cor.* 5. 18, 19. for in these two verses is expresse, *that God was in Christ reconciling the world to himselfe*, *verse* 19. and that some of the world he hath *reconciled to himself by Jesus Christ*, *verse* 18. there is a reconciliation wrought by

God

God in Chriſt *verſe* 19. and a reconciliation wrought by Chriſt of ſome men from the world unto God, *verſe* 18. for proofe and clearing whereof, enough is ſaid in the oppoſed Treatiſe, *chap.* 13. *page* 66, 67. and Poſtſcript, to all which he hath anſwered nothing, though that ſaid, both prove the diſtinction, and overthrow his after ſaying; 1 *John* 5. 10, 11, 12. this place is abuſed by him, *page* 21, 22, 23. to hide the diſtinction with his conceptions; but let the place it ſelfe be veiwed. *verſe* 10. *He that beleeveth on the Sonne of God hath the witneſſe in himſelfe, he that beleeveth not God hath made him a lyer, becauſe he beleeveth not the record God gave of his Sonne*; is not here a clear diſtinction between a record given of God to men, and the receit thereof by men? And again concerning thoſe men to, or for whom the record is given, ſome beleeve, and ſome beleeve it not; is not here another diſtinction, and marke that he ſaith not, that he that beleeveth God or his ſayings or teſtimony, hath the witneſſe in himſelfe, for he may yet be ſhort of that, though he ſhall doe well to take heed to that record, *as to a light ſhining in a darke place* (for the word, or record, is a light) *till the day dawn and the day-ſtar ariſe in his heart*: 2 *Pet.* 1. 19. *John* 8. 30, 31, 36. *But he that beleeveth on the Sonne of God*, that through the grace ſeen, and beleeved in the record, is overcome to beleeve, or depend on him for eternall life, as *Rom.* 5. 8, 10. *Acts* 18. 27.) he hath the witneſſe in himſelfe, as *John* 3. 33. *Pſal.* 36. 7, 8. *Rom.* 14. 22, 23, 24, 25. *and* 5. 1. Again mind that he ſaith not, he that beleeveth not on the Sonne of God hath made him a lyer, for if a man beleeve God his ſaying, or the record God hath given of his Sonne, though he yet want light, and power for a through and unfeined dependance on him for eternall life, yet if he take heed to this teſtimony or word and record, *as to a light ſhining in a dark place, till the day dawn and the day-ſtarre ariſe in his heart*; God wil not charge him wᵗʰ this great ſin of making God a lyer: But he doth well, and ſhall in due ſeaſon experiment that light and power that will inable him to depend on Chriſt, and build on him, *Iſay.* 40. 31. *and* 49. 23. *and* 50. 10. But he ſaith, *He that beleeveth not God* (*and beleeveth not his record*) *hath made him a lyer*: And why is he charged with ſo great a ſinne, is it be-

cause there was no truth of good in the record for him; nothing in Christ for him, faire be it; no, it is because he beleeves not the record God gave of his Sonne, as 2 *Thes.* 2. 10, 11, 12, *verse* 11. *and this is the record (that God hath given of his Sonne, that God hath given to us eternall life* (is not here the gift) *and this life is in his Sonne* (is not here he in whom it is, and where God hath given it, and put it for us that wee might have it) so that here is the gift distinctly, and is not the receit as distinct in *verse* 12. *He that hath the Sonne hath life, and he that hath not the Sonne hath not life.* Lo, is not here the distinction again between beleevers and unbeleevers, is not the having the Sonne, the beleeving on the Sonne, *John* 1. 12. and have not such beleevers the witnesse within them, and eternall life, *John* 3. 18, 33, 36. and is not, the not having the Sonne, the not beleeving on him, *John* 1. 11, 12. and are not such destitute of eternall life; and that not because it is not in Christ for them; but because they beleeve not on him, *John* 3. 18, 19, 36. And he that beleeveth not to day, and so yet hath not the Sonne, may he not beleeve to morrow, and so have both the Sonne, and life in him, and how, if it were not before in him? 1 *Tim.* 1. 15, 16. 2 *Tim.* 2. 25, 26. 1 *Pet.* 2. 12. so that the distinction is here clearly held forth, and that life is larger in Christ, then in the receit: and Mr. *Garners* hovering about, as a fraid to looke in the text, affirming some part of the truth which wee deny not, that he might deny some part that wee confesse; hath hurt us nothing.

Lastly, whereas he feares my thoughts of strengthening the distinction, by saying, there is Justification in Christ for all persons: to this I answer, I know not where I said so, nor I suppose doth he, for I beleeve spirits to be persons; and I doe not beleeve Justification to be in Christ for the fallen Angels, not for all, nor for some of all sortes, nor for any one of them: and likewise, though I said, and writ for men, yea, for all men, while they are no worse then men, yet I have explicated the same, and affirmed that though life be in Christ for all, yet some have so rejected him, while he was striving with them to have brought them to life, that for their opposition, and rejecting of the truth and grace of God, that he hath given them up to Satan,

tan and they are become of the serpentine seed, and so the dore of life is shut against them, and though this life be still in Christ for all men, yet not now for them, who though still called men, yet are, and are called also something worse then men, reprobates sonnes of *Belial &c.* yet they are persons still, as I have shewn in the opposed Treatise, *chapter* 11. *page* 56 62. It is not uprightly or fairely done, to alter and change mens termes and phrases when he is dealing with them: But let the termes be as they are, for all mankind, and I will mind what he saith. *page* "23. He desires to consider, that these words *In Christ*, when "they are spoken of, or applyed unto redemption, Justification, "Salvation and the like, they doe properly signifie by, or "through Christ, and holds forth unto us a reall, glorious and "sure enjoyment, which those have of redemption, Justification and salvation in Christ: of whom the things are spo"ken.

To this I answer, that if I had not met with subtilty and fraud in his positions and termes before, I should marvell much at this.

Why he goes down his businesse thus, That these words *in Christ*, when spoke of, or applyed unto redemption &c. will he grant it concernes all men, when that preparation in him is avouched as ready for them that yet have it not, and they called to it, though some refuse, as *Prov.* 9. 1, 5. *Mat.* 22. 2. 14. *Rom.* 5. 18. and divers more places? then he must unlay the drift of his whole Book, if he grant not this, he goeth wrong for his prooses, and speaketh fraudelently.

2 Why puts he it down these words *in Christ*, and not the atonement and reconciliation made by Christ, and life and Justification in Christ, seeing our discourse is about the person of Christ and what he hath done, and what is in him for men, and so that there is life and justification in him for men, whether men have it or not, and before any doe receive it, *John* 1. 4, 5, 7, 9, 12, 17. *Rom.* 5. 6, 11, 12. 6. 8. 1 *Joh.* 5. 11. 12. and many more places: If he yeild this, he unsaies the whole scope of his Book: If not he, speakes subtilly, and his prooses are yet to seek.

3. Why doth he only mentioned these words, *In Christ*, when

when in the text last named the words were, *in his Sonne*, and so not limmitting to particular words, but minding the person of Christ; and so *in Christ*, *in Iesus Christ*, *in his Sonne*, *in him*, *in whom* &c. are all one, which by his own practice is granted; therefore let not his Reader be dazled with his singling out words.

Why doth he say the words, *in Christ*, so applyed, doe properly signify by, and through Christ. If he meane it of the work which he only in himselfe in his own personall body, and by himselfe did accomplish and compleat with God for men; and of that fulnesse of power, authority and grace he hath received in our nature in his own person, that he may govern and dispense, then he speakes untruly; for though by and through be true, and good words, and included, yet *in him*, is the most proper tearme, when wee speak of that in himselfe, and so used by the Holy Ghost *Iohn* 1. 4. 1 *Iohn* 5. 11. *Rom.* 3. 24. *Col.* 1. 19. *and* 2. 3, 9. But if he grant a redemption and life in this sense, he overthroweth all he hath hitherto said, if he deny it, he denies the foundation laid by God in Sion, to be such a foundation as may be for any that are not yet come in, in the call of them, a foundation for, and of repentance, faith, &c. or for any so coming in, to be built upon: & denieth him to be a dore of life for any not yet entered, and the true Vine, or Olive tree, for any yet to be grafted in, that are not in him already; and so taketh away the key of knowledge from men, and shuts the dore of life against them: but if he mean it of the vertue and power of this redemption & life in Christ, in the fruites thereof intended to men as the preservation of their lives, and mercies vouchsafed to lead to repentance, *Iohn* 4. 5, 9. *Act.* 14. 17. *&* 17. 26, 27, *Rom.* 4. 2. Then he saith right, It's most proper to say *By, or through*; for many enjoying these, yet have not himselfe, and so have not justification &c. *Iohn* 1. 5. 9, 10, 11. But this sense holds not with his bluntnesse, nor after saying, so that his meaning is of the redemption, justification and salvation in Christ and which he is, as it is given in, or as he entereth, and possesseth the hearts of such, as in appearance, of his grace are reconciled to God, and so inabled to beleeve in him: And this be-

ing his meaning, his ſaying that, *IN*, doth properly ſignifie by and through, doth give cauſe of ſuſpition of ignorance and of errour.

Firſt, of Ignorance, for this redemption, Juſtification &c. is not received in the receit of ſome diſcoveries or opperations only, but in receit of himſelfe: The Scripture beareth witneſſe of him, and that which is in him, *Iohn* 5. 39. and ſo doth the holy Spirit alſo, *Iohn* 15. 26. 1 *Iohn* 5. 6, 10. and the faith of the Spirits working looketh on him *Zach.* 12. 10. *Phil.* 3. 7, 8, 9. Beleeveth on him, *Iohn* 3. 36. and ſo receiveth him. *Iohn* 1. 12. and he, even he himſelfe is the Beleevers righteouſneſſe, *Jer.* 23. 6. and life, *Col.* 3. 4. made of God unto them, whom he hath made in him, *Wiſdome, righteouſneſſe, ſanctification and redemption*, 1 *Cor.* 1. 30. and ſo as life is in him, and he is life, and they that have him have life, 1 *Iohn* 5. 12. So beleevers have their life in him, and in the very having of him, *Epheſ.* 1. 7, 12. whence their whole confidence and rejoycing is in Chriſt Jeſus, *Phil.* 3. 3. whence though *by, and through*, in this ſenſe be true, good, and proper alſo, yet in Chriſt is as proper, yea, more proper of the two.

Secondly, of errour, for in receit of this redemption, beſides the faith and hope in him, which it effecteth, it doth worke in the beleever in all his faculties, powers and members, melting and ſoftening the heart, renewing the diſpoſition and converſation, and ſo redeemeth and ſaveth from the polutions of the World, the tyranny of Satan, hardneſſe of heart, and rebellious luſts, and brings up, and unto love of brethren, and works of adoration and mercy: *Ezek.* 36. 27 28. *Tit.* 2. 11, 12, 13. In which alſo the beleevers faith is juſtified to be unfained and lively, *James* 2. 19. *&c* But I hope Mr. *Garner* will not ſay this is their life and juſtification before God, in which they glory and reſt, and approach to God in confidence on, though that for which they are thankfull to God; and though they may be ſaid to have this in Chriſt, becauſe it is effected in them from his preſence by ſpirit in them, *and that which is borne of the ſpirit is ſpirit*, yet this is properly ſaid to be by, and through Chriſt, and ſo this interpretation of, *in Chriſt*, by him, remaines darke and doubtfull.

5. Why doth he say the words hold forth a reall &c. enjoyment by those of whom the things are spoken: what meaneth this? Doth any deny that when the redemption of Christ &c. is applicatively spoken of, concerning those which have received the same, that the so speaking doth not imply a real enjoyment by those spoken of: no, sure the opposed Treatise every where acknowledgeth it, and bringeth forth more testimony for it then *Ephes.* 1. 7. 11. as he also might have done; but that proves nothing for his businesse, for it was in him before they received it, and there is more in them, then they are partakers of, in themselves, though by faith, they have it in them, and so his saying, a reall, glorious and sure enjoyment, which they have of redemption, Justification, and salvation in Christ is good, and true of beleevers; if understood of having it by faith in Christ: But if this reall, glorious, and sure enjoyment in Christ be understood, according to his drift, to confound the distinction, and as he expresseth, and explaineth himselfe, *page* 10. and the three last lines, which they are partakers of in themselves before God, according to the riches of his grace by Jesus Christ, then his saying is not Scripture-like, nor savouring of the spirit by which the Apostle spake, who acknowledgeth all fulnesse of redemption & justification, and life in Christ, & that by faith they had all in him, and were compleat in him; but in respect of a glorious enjoyment and participation in themselves, they have not only confessed, their life hid with God in Christ: *Col.* 3. 3. But that they had not yet attained *Phil.* 3. 12. 13. & that though Sonnes, yet it did not appeare (they say not what wee are, but) what wee shall bee: 1 *John* 2. 2. And that they were carnall, and though the spirit alive, yet the body dead: and that they had the first fruites of the spirit, and waited for the redemption of their bodies, *Rom.* 7. 14. 15. 24. 25. & 8. 2. 10. 23. such high flowne speeches of glorious partaking in themselves of all that is in Christ for them would more beleeve such as *Himmeneus* & *Philletus*, that say the resurrection is past all ready (they enjoy all to be enjoyed) 2 *Tim.* 2. 18. But to passe by his saying in this sense: What if the redemption, Justification and salvation in Christ be spoken of Christ as it is in him, and prepared by him for men

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and he, and his preparation spoken of, and men spoken to, as *Prov.* 9. 1, 5. *Mat.* 22. 1, 7 *John.* 1 4, 11, *and* 3, 16, 17. what doth it signifie and hold forth then? Doth it not signifie good will, and rich provision in him, and set forth him a light, salvation and life, that men might repent, and come to him and have life; doth not all the Scripture quoted to this end, bear witnesse to this, and doth not the opposed Treatise testifie the same, and is not this that against which the opposer fighteth and for that cause falls on the distinction: But if he be sure of truth on his side, then.

6. Why doth he not set down his saying plainly, why shunnes he the light, and seeks to carry away his opinion in the darke? Why saith he not plainly, the death, resurrection and sacrifice of Christ, the preparation of redemption, propitiation, justification, and life in him, and the mentioning and setting it forth in the Gospell, and calling men thereto, is for no more then those that are partakers thereof, both by faith in Christ and really, and gloriously in themselves before God, and that the declaration of all this holds forth no want in them to whom it is spoken, but a reall enjoyment of all for whom it is prepared, and that for those that refuse there was never any thing in truth prepared for them: this had been plain dealing; and as he knowes who once said thus, so all his writing testifies this to be his meaning, in his own often expression of his businesse, *pages* 3, 4, 5, 6, *and* 10, 11, 12, *and* 13, 14, 15, *and* 17, 19, 20, 21, *and* 23, 24. all which is fully and in every of his expressions answered, in which both the truth of the proposition, and the distinction opposed is cleared and proved; and that in consideration of Redemption, as in Christ for men, and as received by men, in reciving Christ, the former is larger then the latter, and so his Babell of confusion, on which he hath walked through his Treatise, is confounded, in that is shewne *Prov.* 9. 1, to 5. *Mat.* 22. 1, 7. *Heb.* 9 5. *John* 6 37, 40. *Ezek.* 24. 13. *Mat.* 13. And all the answer to him hitherto, though there was enough said in the opposed Treatise, that remaineth unanswered, and more and further explication in another Treatise entituled, *A discourse about the precious blood and Sacrifice of Jesus Christ:*

Christ: in the first twelve chapters of that Treatise, which may serve for answer in that businesse; and so I might have the farther view of this opposers Tract, because he hath here left my Treatise, and answereth not thereto, but because he pretends an including of mine, as he goeth along; I will take a briefe view, and answer accordingly.

THE SECOND PART.

AND so as he includeth me in answering Mr. *Lamb*. This I find a I the way, that hee charg-th mee with putting on many Scriptures a corrupt sense, which if I had done, and hee had made it manifest, I would have acknowledged it, and have thanked him, but I find no such matter at all discovered, though often boastingly affirmed by him; but I will plainly set it down without mending, as it is in the opposed Treatise, and then note what wayes hee hath taken to prove that sense corrupt, and so whether it stand good, or not.

The whole drift of the Treatise was to testifie the truth of these two places of Scripture, according to the sense the words import; and that was in my Title (though another that is true also was put on it) and the places were 1 *Tim.* 2. 6. who gave himselfe a ransome for all; And *Heb.* 2 9. That he by the grace of God should taste death for every man; and the sense said by me to be imported, *Is this*: That Jesus Christ by the grace, good-will, and favour of God, did taste death for every man, and so gave himselfe a ransome to God for all men, and so is become the Saviour of the world, and the propitiation for the sinnes of the whole world: This is the sense, as the Holy Ghost hath left it for me, in expresse words, If *Joh.* 3. 16, 17. be compared with *Heb.* 2. 9. 1 *Tim.* 2. 6. and *Joh.* 4. 42. and 1 *Joh.* 4, 14. and 22. And so is the sense expresst in that opposed Treatise, Chap. 1. pag. 1. And all the five first Chapters with the Distinctions in them then used to cleare the stateing of the question, shall now remaine, (as this Opposer calls them) so many proofes,

proofes, to which he hath ſaid nothing, to ſhew the abuſe of any Scripture, or weakneſſe of any proofe, as he that reades that Treatiſe and ſeeth what is ſaid may know, and then the ſenſe is opened and affirmed by plain Sayings of Scripture, without any expoſition, chap. 7 which neither he, nor Mr. *Knoles* is able to doe for the corrupt ſenſe and contradictions of Scripture which he in many places ſetteth downe. After that, the ſenſe is proved ſix ſeverall wayes by the Scripture manifeſtly, which hee hath not ſhewed the leaſt weakneſſe in; and this from chap. 8. to chap. 19. And then againe by ſix ſeverall arguments, chap. 20. which he hath not ſo much as medled with: And then againe, by his ſeverall proofes, which alſo (unleſſe three or foure expreſſions in anſwer of Mr. *Lambs* Reaſons mentioned by him) he hath not at all anſwered; beſides following reaſons, that are all let alone; Where were Mr. *Knoles* his eyes, or his care of ſpeaking truth, when hee writ to the Churches, that the moſt waighty reaſons &c. were fully and clearely anſwered, which is true of never a one, and but very few (of the weakeſt alſo) medled with: But now as the ſenſe is, not only in, but the very ſayings of the Holy Ghoſt. So let us ſee how the holy Ghoſt teacheth us to take it, and when in the largeſt extent of the ſenſe. *Pſa.* 8. 6. The Prophet by the Spirit ſpeaking of God the Father concerning Chriſt, (that dyed, and roſe, and revived, to that end, that he might be Lord of all, *Rom.* 14. 9.) Thou haſt put all things under his feet: Now how doth the Holy Spirit teach us to underſtand the word, *All*, when it is uſed in mentioning the works of God in and concerning his Sonne Chriſt, when it is God that ſaith or doth it; And when it is his Sonne, of or to whom he ſpeaketh, or doth; how muſt wee underſtand, *All*, then; mind what the Holy Ghoſt ſaith in *Heb.* 2. 8. 1 *Cor.* 15. 27. *Heb.* 2. 8. he rehearſeth the words; *Thou haſt put all things in ſubjection under his feet* (now marke the Inference or Interpretation) for in that he put *All in ſubjection under him*; he left nothing that is not put under him; What is the extent of the word, *All*, here? Is any exception here of any, but only of God that did put all things under him? So, 1 *Cor.* 15. 27. *For he hath put All things under his feet*; But when he ſaith, *All things are put*

under him; It is manifeſt, that hee is excepted, that did put all things under him (that is, as is ſaid, God only is excepted from being put Under) and marke that he ſaith, when he ſaith; that is, when the Lord God ſaith, and when he ſaith it of his works concerning his Sonne; he ſaith not, when men ſpeak of Chriſt, no, nor when his ſervants ſpeake to all men, or of them; nor ſaith he, when God ſaith of earthly Kings; He will put *All* under them, that it is ſo large; no, not when Jew and Gentiles are oppoſed; but when God ſaith, and when he ſaith it of his Son, he hath put all things under him, there is nothing left out; nothing excepted, but God himſelfe: and is not here a rule from as good and skilfull a Teacher, and one that can tell the mind of God in the Scripture, as wel and better then Mr. *Garner*; ſo that if it be Gods ſayings, and that of his Sonne, and his workes in and through him, and he ſay, it is *All* men, there is not a man to be left out or excepted, but only the man Chriſt, that is, God man, by whom the workes were wrought; and ſo when in the words following, he ſpeaketh about his love to men, whoſe nature Chriſt tooke, and ſo became lower then Angels for a time, and ſaith by the Spirit of God, of the workes of God in and through Chriſt, that he by the grace of God ſhould taſte death for every man (or as Mr. *Garner* likes better, for *All*): Is it not manifeſt that there is not a man left out, that he dyed not for, but only himſelfe, and ſaith not the Apoſtle the ſame to the Corinthians, to whom the Word was ſo fore expounded, 2 *Cor.* 5. 14, 15. And what we are here inſtructed of the word *All*, when God ſo ſpeakes of his Sonne, is affirmed of his workes in *Joh.* 1. from 1. to 12. where we have three univerſall tyes of the workes of God by Chriſt.

1. All creatures: *Joh.* 1. 3. *All things were made by him* (and how large is this mind) *And without him was not any thing made that was made*: And is not the ſame ſaid of preſervation of the world ſince the Fall, *Pſal.* 75. 3. *By him all things conſiſt*, *Col.* 1. 16, 12.

2. All mankind, *Joh.* 1. 4. *In him*, (that is in the Word that is now come in the fleſh, even Chriſt, *was life*) as life is in him, 1 *Joh.* 5. 11. So from the beginning it was 1 *Joh.* 1. 1, 2, 3. And for whom,

whom, or whoſe benefit was this, mind the text) and the life was the light of men (yea, but what men, thoſe that were really, and gloriouſly partakers of it in themſelves before God, as *McGarner* ſaith, mind the Text) v. 5. *And the light ſhined in the darkneſſe, and the darkneſſe comprehended it not*; were not theſe naturall men, and unbeleevers, and is not Chriſt in whom this life is; and this life proceeding from him witneſſed of That *All men through him might beleeve*, verſ. 7. And is not Chriſt affirmed the true Light that lightneth every man that commeth into the world, verſ. 9. And is not that the Word that was made by him, and in which hee was, and yet it knew him not: And whereas out of this world he choſe a people, and gave them his Oracles, and ſo made them his owne, and put his Name upon them: Did not he come unto them, and yet they received him not, verſ. 10, 11. And is not here all the world of mankind from verſ. 4. to verſ. 11. while the life in Chriſt for men, and the extention of light there-thorow to men is treated of. But now for receit, ſee verſ. 12 *To as many as received him* (that is when all refuſed, ſome by grace overcome) *to them he gave power* (the right and priviledge) *to become the ſonnes of God* (it ſeemes they were not ſo before) *even to them that beleeve on his Name*, &c. And is not this [*As many*] another univerſality, even all and every of them, that by a new birth beleeve on Chriſt; ſo then here in the beginning of the Goſpell, yea, in the beginning of the firſt relation, revelation and declaration thereof, after the perſonall Aſcenſion of Chriſt in our nature; we are taught how to underſtand the words, Men, (in divinity mentioned). All men, every man, and the world: If the ſaying be by God, and of Chriſt his Sonne, and his works by and through him; if it be of creation, and the things created, we are to underſtand it of all things, nothing excepted, but the Creator himſelfe. If it be of creation by Chriſt, and a redemption wrought by Chriſt in his own perſon, and ſo life in him for men, and ſome mercy and light there-through extended to men; we are to underſtand it of All men, not one excepted, but, *The man Chriſt Jeſus*, that hath wrought it for men; and if it be of the peculiar priviledges of ſon-ſhip communicated by Chriſt; we are to underſtand it of all that are

borne of God, and ſo by faith made one in Chriſt, even ſons of All them, and no more but them, and none here excepted, but the Sonne himſelfe, whoſe the priviledges are, and who doth communicate them to All that receive him, and ſo in him, are made ſonnes; neither is eternall life in any place of Scripture ſaid to be given by Chriſt to men indifinitely, nor to All men, nor to every man, nor to the world, as by Mr. *Garners* doctrine, it ſhould be of his ſenſe of all men &c. were right, nor is life ſaid to be in Chriſt for the beaſts, fowles, nor his light to ſhine in them; though they be preſerved by him for mans ſake, yet the light in that mercy is for men; So that in theſe Scriptures, *Pſal.* 8.6. *Heb.*2 8. 1 *Cor.*15.27, *Joh.*1.3-12, (and the ſame in *Coloſ.* 1.16.20. as is ſhewed in the oppoſite Treatiſe, Chap.9. to 8.) we have a ground, a warrant, and reaſon given; with a rule to know how to underſtand, the words All, and All men, every man, when ſpoken in generall, and plaine propoſitions, when ſpoken by God, and of Chriſt; and the great workes of God in and through Chriſt, when applyed to all creatures, as creation, preſervation, ruling; when applyed to men, as making them righteous, convicting, or condemning for him, when fallen, working a reſtoration for them in a publike man, as they fell, and were condemned in a publike man, extending mercies to teſtifie his goodneſſe, and lead to repentance, appointing once to dye, the raiſing of them, and bringing them to Judgement; And when applyed to beleevers, regenerate and new borne men; as the forgiveneſſe of all their ſinnes, renewing their nature, intereſſing them in the priviledges of Jeſus Chriſt himſelf, giving them eternall life; yea, and that in glory raigning with him after the Reſurrection: All, and every, according to that mentioned, and to which in ſpeech applyed, admits no exception, no not of one, but God, and Chriſt himſelfe; yea, Mr. *Garner* confeſſeth in his margent, *pag.* 44.45. The word, *All*, in Scriptures upon ſome occaſions is to be taken for All perſons from firſt to laſt: but he neither ſhewes when, where, nor on what occaſions, nor ſhewes any ground, or rule that may ſtand to know it by; but leaves that for a Pope to canonize the text, and tell us when, where, and in what ſenſe the Scripture ſpeak-

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eth truth? But the Holy Ghoſt hath given us a ground, or rule which will neither deceive us, nor leave us at uncertainty; And the ſame rule will ſerve us to underſtand the words world, and nations, when they are ſpoken of by God, and his making, preſerving, ſhewing favour too; and judging of them by Chriſt: And ſo nations, as wel as world, when ſo ſpoken of in indefinite affirmations admits no exception of any, but God in Chriſt, as *Act.* 17 24. 26 21. *Pſalm.* 86 9. Where of all nations that God hath made, it is affirmed that they ſhal come and worſhip before him; And is not that by vertue of the ranſome Chriſt hath given for them, as *Eſay* 45. 23. *Phil.* 2. 7-11. which explicates *Joh.* 12.32. And there is a reaſon (fit for faith, and better then All Mr. *Garners* contradicting reaſons of unbeliefe) *Pſal* 86. 10 *For Thou art great, and doſt wondrous things, Thou art God alone.* Theſe, and all ſuch like places are ſo to be underſtood.

But now if the word World be ſpoken of by God, with reference to ſome times, as the world that then was, and periſhed by water; the world that now is, and is reſerved unto Aire; The world to come, we underſtand it accordingly, yet as generally, and largely, as the words ſo ſpoken will beare ſutable to God: And ſo when nations are ſpoken of natratively in reſpect of ſome things paſt, or prophetically in reſpect of ſome things to be after done, and yet in time alſo, we underſtand it accordingly, yet in the largeſt ſenſe the words ſo ſpoken will beare.

But now when God ſpeaketh of All men, All nations, or the world, concerning the Babylonian, Perſian, Grecian, or Roman Monarcks, we have no ground, not reaſon to underſtand it ſo largely, as when hee ſpeakes of Chriſt; much leſſe when vaine men, or weake men, ſpeake of all men, or the world: yea, even Gods Commands to his ſervants, to preach the Goſpell to every creature, and in All the world, wee underſtand not in ſo large a ſenſe, as when God ſpeakes of the perſon of Chriſt his Sonne, and his workes by him; but then, by All men, every man, The world, we underſtand All where they come, one or other of his ſervants from age to age; And this is an uſuall thing in Scripture and among men, To call a part by the name of the whole, as the Church in ſuch a houſe was but a part of the Church in

Rome, *Rom.* 16. And that Church but a part of the whole Church which is but one; and the calling a part by the name of the whole, doth not deny the being of the whole to Annihilate the residue; and limit all to that part. But the being of the whole gives ground of truth for so calling the part by such a name; And so that Christ dyed for All. A good ground for his Servants to preach Gospel too, & pray for all where they come: But their so preaching, and praying, is no limitation of the death of Christ, to have been for no more then they so preach to, and pray for. And so that God made all men righteous, that all sinned; that Christ dyed, and gave himselfe a ransome for All; that all must dye, rise, and come to Judgement, is a good ground to say to any sort of people, God so made you, yee have sinned, Christ hath dyed for you, &c. or for any to say, God made u &c. But against the limiting these things to such applicatory speeches as is shewed full enough in the opposed Treatise in the 5 and 11. and 12. and 13. Chapters at large, which remaines unshaken yet, and may serve as to shew the vanity of Mr. *Garners* bringing in the divers acceptations of the words, Every, or All, pag 41 And the World, pages 62. 63 64, 65, 66. And the whole World, pages 95, 96. so far from the businesse to give a right understanding; and fitted to blind the eyes of the Reader, and to make him beleeve he seeth that which he seeth not.

And this already writ, with that in the fore-mentioned chapters of the other Treatise may serve both to answer all his book, and to shew what that sense is which he calls our corrupt sense, namely, that it is no other, but the plaine sayings of the Holy Ghost in, and about the foundation, and beginning of the Gospell of Christ understood, and beleeved in their owne expressions, and according as the Holy Ghost expounds them, and wils us to understand them, as the words not of men, but of God, and as spoken by God of his Sonne Christ, and his great workes by him, and so we understand, and beleeve, as it is written; 1 *Joh.* 4. 14. *We have seene, and doe testifie, that the Father sent his Sonne the Saviour of the World*: And that Jesus that was born of the Virgin *Mary*, and suffered under *Pontius Pilate*, *Mat* 1.

Joh.

*Joh.*18 *Mat.*16 16. Is Chriſt the Son of the living God; *Joh.* 4. 42. The Chriſt, the Saviour of the world; And that *Joh.* 3. 17. *God ſent not his Sonne into the World to condemne the world, but that the world through him might be ſaved;* And that to this end 2 *Cor.* 5.15. *He dyed for all,* And *Heb.*2.9. By the grace of God taſted death for every man; yea, ſo died for all, that all died 2 *Cor.*5 14. And that he roſe from the dead the third day, 1 *Cor.*15. 4. and gave himſelfe a ranſome to God for all men, 1 *Tim.*2 6 And is the propitiation for the ſins of the whole world, 1 *Joh.*2.2. And wils that this Goſpell bee preached to all men where his ſervants come, as a truth, that they might beleeve on him, *Mat.* 28,19. *Marke* 16.15. *Joh.*1.7. *And that Whoſoever beleeveth on him ſhall have everLaſting life, John* 3.16. 36. *And who ſo beleeveth not ſeeth not life, but abideth under Wrath, John* 3.18. 36. Behold, the ſenſe in the ſayings of the Goſpell; yea, the ſayings themſelves; And if any man could not conceive how theſe ſayings ſhould bee right and true, yet it became him to beleeve them to be right and true, becauſe they are the ſayings of the Almighty God of Truth, concerning his Sonne Jeſus Chriſt for us; and they are light, though our underſtandings be dark; and we do well to take heed to them, as to a light ſhining in a dark place, till the day dawn, and the day-ſtar ariſe in our hearts, *Ioh.*1.4,5. 2 *Pet.*1.19. And not to preferre darkneſſe before light, and count our underſtandings light, and his ſayings darkneſſe, and ſo with our underſtandings find follies, falſhoods, and abſurdities, impoſſibilies of truth in his ſayings, and ſo call them errours, and then goe frame and faſhion them (by wreſting and cutting them to peeces, and forcing ſenſes on them) to our underſtanding, and call that, *The mind of God.* But if M. *Garner* thinke the ſayings of God are fooliſhneſſe, let him know, that the fooliſhneſſe of God (that men count ſo) is wiſer then men, and will confound their wiſdome one day, 1 *Cor.* 1. 19.20.25. nor can he helpe it by calling theſe ſayings our corrupt ſenſe; Let all that deſire to know whether in this I ſpeake truth, reade thorow that oppoſed Treatiſe, and ſee if theſe recited ſayings of Scripture, be not the ſenſe there teſtified, and by Mr. *Garner*, and Mr. *Knowles* called our Corrupt ſenſe. But

now

now I will note the wayes hee hath taken to overturne it, and that shall serve for answer, even the noting his waies, which are,

THE THIRD PART.

I.

TO confound things that are distinct, and so to turne all into a confusion, by denying the distinctions the Holy Ghost useth, that so he may walke in the darke; cast a mist on the Scripture and not be espied; but this is shown, and refuted in this Tract before, though hee use it all the way.

II.

By altering phrases and termes of expressions in the sayings he opposeth; this also is already shewne, though it be still after done by him; so that in opposing such expressions, he fights with his own shaddow, as he injuries me in altering my expressions.

III.

Slandering me and others of the same faith with me; setting me forth to hold that, which all my Treatise he opposeth is against; and that other of the discourse of the precious blood of Christ; and all the distinctions maintained against his opposition, is against: as that I have resolved on the question, that all persons ought to beleeve, that all their sinnes past, present and to come are pardoned: so he saith *page* 140. surely I am not so neere to this, as his many expressions in his Booke sheweth him to be; I doe not beleeve that God or Christ, doth so dispense pardone into the consciences of Beleevers in such termes, while they are in their warfare, for their faith to receive it in such an apprehension, it's crosse to that in *John* 13. 10. and 1 *John* 1. 7. again *page* 141. That I determine that all mens sinnes (as they were imputed to Christ) are not pardoned in Christ (that is there is not pardone in Christ for them) as a truth to be preached to, and beleeved by all; which is in very deed his own opinion. but crosse to all my sayings: Again *page* 142. That I affirme

affirme that nothing is required of any to make them partakers of remiſſion of ſinnes, but only faith to beleeve the report of the Goſpell; and that I make faith to conſiſt in a bare aſſent to the truth of the Goſpell; and divers other here and there in his book, which any that read mine but with halfe an eye, may ſee to be ſo groſly falſe, that one may wonder that the Father of lyes ſhould prevaile ſo far with ſuch a man: But no wonder that in oppoſing the truth, he be left to walke in the ſame ſteps with thoſe that have formerly ſo done, nor can he ſay, he did not mean me, for he includes me all the way; and ſo directs his reader to take it *page* 21, 26, 30, 108. ſurely theſe three former waies are ſinfull, evill and injurious carnall weapons.

IV.

He paſſeth by all that is ſaid by me in all the quoted Scriptures, to ſhow the ſenſe to be as the words import; ſhowing the ſame from the very words in the text, and the coherence with the verſes fore going and following, and other Scriptures ſpeaking of like things: A ſubtill and uneven way bewrayeth conſcience of weakneſſe to anſwer, though ſtiffneſſe of will to oppoſe.

V.

He pretends to hold it unſafe and unwarrantable to take all expreſſions in Scripture, as ſimple undepending expreſſions &c. and profeſſeth to conſider well there dependency, *page* 3. 32. and yet hath not done ſo, but himſelfe hath flown from that cloſe keeping to the dependency of one word, and place, and thing with the other that were with it, and before and after it, and places ſpeaking of the ſame things which is done in the Treatiſe he oppoſeth; yea, he hath taken dependant words, as independant, that he might make a private and independant interpretation of them, as the word for in, 2 *Cor.* 5. 14. the word *Taſt*, *Heb.* 2. 9. the word, *taketh away*, *John* 2. 29. the word *Love*, *John* 3. 16. and divers others as ſhall after be evinced; and who can free this from malice, ſo intimately to charge others, and from guile to goe from his own profeſſion.

VI.

He flies ſome times to the originall, as if he would cleave

to the text page 41, 42. and in *Heb.* 2. 9. saith, that it is according to the Greek word to be translated *pro omnibus non pro omnis*; oh how may wee that are no Schollers be cheated by such great Clerks! what a difference is here between all, and every, between all of the nature of man, all mankind, for that is the nature in which he was made lower then the Angels, and every singular man; true it is our former translation in *Heb.* 2. 9. is all, and so is the Romists translation for all, and so Mr. *Beza* translates it, *pro omnibus* (which is put in English for all men; but none of them so presumptuous to ad, *non pro omni*, nor is there any such words in the text, he might have put it in a parrentheſis; but greater Clerks then Mr. *Garner* say verrily, the Greek word is in the singular number, and so is most rightly and properly translated *pro omni*; every singular man) and so our last translation, which Mr. *Garner* slanderously reproves, with his own *pro omni*, is the word right and proper in that word every man, and he is not sincere in his profession of cleaving to the text; he doth not make use of it as he conceives he may colourably wrest it to his private opinion, for before this page 41. 42. he informes page 16. 17, 18, 19, 20. takes words in *Rom.* 5. 18. *judgement came, and the free gift came*, which are not in the originall at all, nor in the former or latter translation, nor in *Bezars* translation, neither in Latine nor in English, (nor in *Remists* translation) only some translators put them in, in a different Charracter from the text; some Judgement came, and the free gift came: some the fault, and some, sinne; came, and some good, and some; the benefit, abounded, but all give them according to their conception, to supply the sense of other words, and note them not to be the text; but this man brings them as the text, and then comments and builds on them to make good his private opinion; oh how little regarded he the originall here, or text in translation either! But as he did this before his pretence of cleaving to the originall, so after you shall find him more grosly abusing the words, and sayings of the holy Ghost, which of such as beleeve, and receive the love of the truth are esteemed, understood, beleeved, accepted, and retained, not as the words of men (that may have failings and

subtilties

ſubtilties and wantfulnes of truth and force) but as they are indeed and in truth the word of God, which effectually worketh in them that beleeve, 1 *Theſſ.* 2. 13. and is by them kept, *John* 14. 23, 24. his ſayings have no wreathednesse or falſehood, but being all true and right, *Prov.* 8. 7, 8. *and* 22 21. yea, the very words ſo to be accepted, *Eccleſ.* 12. 10 But this man will firſt ſay his words, this Scripture in it ſelf (& then mark his cautions) and being wightly underſtood, is moſt holy, ſpirituall, and precious, but having ſo ſaid, he will give you a reaſon why they cannot be true as they are ſpoken, & then he proceeds to wreſt and gloſſe them, as if in themſelves full of equivocation, and abſurdities, but in his gloſſe which he cals the mind of God, (*page* 165. *line laſt*) there is a precious truth; thus dealing with the Scripture as if he were expounding and applying, (under the rudenesse of this expreſſion) *Æſops* fables, for a wiſe man, and a friend would hardly interpret the ſerious ſayings of a wiſe prudent, judicious and faithfull man ſo as he doth the words of the Holy Ghoſt; and if this appear ſo, is it not a degree of their ſinne that crowned him with Thornes, and then bowed the knee, & ſaid hail King of the Jewes, but ſpit upon him, & ſmote him alſo, *Mat.* 27. 29, 30 & though mockingly they adored him in the garments they had put upon him; yet they led him in his own garments to be crucified, *verſe* 31. and what is it leſſe, to magnifie his ſayings adorned with our gloſſes, and ſenſes framed for and put on them, but to lead them in their own ſenſe, the ſenſe which the words themſelves import, and wherewith they are naturally cloathed, to be crucified, and made to appear an vile, darke in the drift of the greateſt part of Mr. *Garners* diſcourſe? But I will note here only, 2 *Peter* 2. 1. and judge:

2 *Peter* 2. 1. *There were falſe Prophets among the people, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction:* Are theſe the words of man, or God? Did *Peter* ſpeak or write them according to his own imagination, conception, and ſuppoſall in a charitable judgement; or did he ſpeak and write them according to the inſpiration and motion of the Holy Ghoſt? If wee take them the

former way, wee make them the words of a man, that may be failing and need helpe; if wee take them the latter way, as they are indeed verrily to be taken, 1 *Cor.* 2. 13. 2 *Tim.* 3. 16. 2 *Pet.* 3. 2. then wee take them as they are indeed the words of God; and ſo full of truth and certainty, and opperation in them that beleeve, and ſo of themſelves, if they may be beleeved, they doe inſtruct us in divers things.

1 About the true Prophets and the falſe in former times, in this word *But there were falſe Prophets*, the true Prophets did not ſtudy, or invent that which they propheſied, nor ſpeak, or write by their own will; but they waited & attended diligently what the ſpirit did ſignifie, and ſo ſpeake and write, as they were inſpired & moved by the holy Ghoſt, 1 *Pet.* 1. 11, 12. 2 *Pet.* 1. 20, 21. and ſo the Apoſtles, 1 *Cor.* 2. 2, 13. 2 *Pet.* 1. 18. 2 *Tim.* 3. 16. But the falſe Prophets lifted up their own underſtandings and exerciſed their own reaſons, and finding as they conceived, abſurdities and impoſſibilities in what the true Prophets by inſpiration had ſaid; they according to their conceptions, vented their own dreames, *Jer.* 23. 26, 27. 30, 32.

2. About the Teachers in times ſince the Apoſtles; the true Teachers take heed to the words and ſayings of the Goſpel, uttered by the Prophets & Apoſtles, 2 *Pet.* 1. 19. & 2. 9 *Gal.* 1 8, 9. *Epheſ.* 2. 20 and ſo ſpeak according to light and grace received, and faith given, *Rom.* 12. 3. even that Goſpell, and thoſe words faithfully, without vailing, wreſting, or corrupting it, 2 *Cor.* 2. 17. & 3, 12, 13. & 4 1, 2. *Tit.* 1. 7, 8. But the falſe Teachers lifting up their own underſtandings, conceit, impoſſibilities, follies, & abſurdities, in words & ſayings & yet pretending to teach them, do vile, corrupt and gloſſe them, make them appear right to maintain that which they hold forth, to 2 *Cor.* 2. 17. *and* 11. 3, 4.

3. The doctrine that theſe falſe teachers bring is full of hereſies, oppinions ſwarving from, and contrary to the truth and ſayings of the Goſpell, *Gal.* 1. 6, 8.

4. The manner how they bring in theſe hereſies, and that is not by an open and plain rejection of the Scripture, but privily (as the falſe prophets of old came pretending the name of the Lord, and thus ſaith the Lord, ſo to ſteal away the word of the Lord

Lord from the people, *Jer.* 23. *and* 29. (2.) they pretend the words and ſayings and ſpirit of the Apoſtles, 2 *Theſ.* 2. 2. and then pervert, and wreſt, and mangle thoſe words, and colour them, with their gloſſes; that ſo they may ſteale the plain ſayings of Chriſt, and the ſenſe his words import, from their hearers, and faſten on them their own opinions and gloſſes: 2 *Cor.* 11. 3. 4. 15. *Gal.* 1. 7.

5. Both the worke of theſe falſe teachers in venting their hereſies, and alſo the event of theſe hereſies received, which is twofold, even:

1. Denying the Lord that bought them, here is the greatneſſe of the evill, a fearfull ſinne, to deny his right of Lordſhip, that had ſo dearly purchaſed it, *Rom.* 14. 9, 12. to deny the goodneſſe of his Lordſhip, that had brought them out of the darkneſſe of this world, into ſo much light and fellowſhip with his people, *John* 3. 19. to deny him the truth, goodneſſe and righteouſneſſe of his ſayings, *Jer.* 8. 9. to deny the motions and teachings of his ſpirit, and graee vouchſafed, *Rom.* 2. 4. *Acts* 7. What ſo great; ſo good a Lord, that hath ſo bought and loved them; to be adverſaries to him, and refuſe to have him raigne over them, and to reward him evill for good, and hatred for his love, this is marked out for the inexcuſable, abominable great and fearfull ſinne indeed, to which is threatned the grievous curſe. *Pſal.* 109. 2, 3, 4, 5, 18. 20. *Luke* 19. 27.

2. And bring upon themſelves ſwift deſtruction. Is not this the juſt puniſhment of ſo great a ſinne, and are not they ſaid by this their ſinne to bring it, yea, to bring it ſwiftly upon themſelves, and heavy is the propheeie to ſome, that many follow their pernicious waies, by whom the way of truth is evill ſpoken of: now ſay, did not the Holy Ghoſt know whether they were bought or not, and whether Chriſt by vertue of that purchaſe, was their right and lawfull Lord or no; and whether theſe did deny him or no? Or where will Mr. *Garner* find the deceite, to make it but a ſeeming; was it in them, did they but ſeeme to deny, or was it in the Lord, that he had but ſeemingly bought them, in both is the voice of Mr. *Garners* writing;

they were not bought saith he in truth and really; as though it were indeed so, *pa.* 162. they did but deny him he saith in point of profession; they did but professe themselves to be bought, *page* 158. *to* 165. so that in their continuance in their profession they, it seems by him, thought themselves bought, but then they were in an error, for they were never so much beholding to him; and when they turned aside, they came neerer to truth, and had before been seeming servants to him, who, by this mans doctrine, was but a seeming Lord to them; whose heart trembles not at this? But he will helpe it with comparing it with the Epistle of *Iude*, let that therefore be also veiwed, doth not *Iude* mind them of the faith of the common salvation, and tels them of some that turned (not a seeming or shew but) the grace of our God into wontonnesse, and denying the only Lord God, and our Lord Jesus Christ, *Iude* 2, 3, 4 doth he not professe for their admonition, even therefore to put them in remembrance, though they once knew this, *how that the Lord having saved the people out of the land of Egypt, afterwards destroyed those that beleeved not* *Iude* 5. Doth not *Iude* here point the Christians to the remembrance of Gods dealing with Israel of old, as *Peter* about their Teachers, to the Prophets of old: And was not this deliverance out of *Egypt*, a type of Gods now bringing men out of the darkness and fellowship of the world, to fellowship with his people, which is something above that Mr. *Garner* opposeth; and is not that deliverance called a redeeming them, *Deut.* 15. 15. *and* 21. 8. *and* 24. 18. and buying them, *Deut.* 32. 6, 16. a saving *Psal.* 109. 8, 15. so that here were a people redeemed, bought, saved, yet many of them for their unbeleef afterwards destroyed (and this writ for our admonition) who is that wrt is so bold to give the holy Ghost the lye, & say, they were not really redeemed, bought, saved; but only seemingly & so they perished really in the first overthrow, but seemingly afterward: & now that men were once alive in *Adam*, & sell truly into the power of the first death, but are in no sort truly made alive by Jesus, & so cannot be twise dead indeed, but once really, and the other is seemingly! How thinkes any they shall perish in a second death, for denying a seeming Lord. a seeming

ming redemption, forſaking a ſeeming life, in a ſeeming profeſſion, who like M. *Garner* to paint out theſe things in fine words; yea in his conceit, he hath ſo coloured and garniſhed theſe texts with his device, that every underſtanding Reader ſhall ſee no other, but take this his forgery to be as he profeſſeth it to be, even the mind of God not only in this, but in many other Scriptures, as he ſaith *page* 163. ſo that where the holy Ghoſt ſpeaks not of mans goodneſſe, or works in purging or ſanctifying themſelves, but of his own goodnes in the gift of his Son, and of his Sons blood in the vertue thereof, that had made a purgation for them, & prevailed for meanes to work purgation in them, and ſent his gracious ſpirit in the meanes, with ſome prevailing effecacies to ſet forth the greatneſſe of their ſinne, and the juſtneſſe of their judgement (like that *Ezek.* 24 23.) that ſlight ſuch grace, deſpite ſuch a ſpirit, and ill require ſuch goodneſſe, 2 *Peter* 1. 9 *Heb.* 10. 29 30. all this gracious workes of Father, Sonne, and holy Spirit, he conceives muſt be taken for counterfeits and ſeemings alſo (and who will be charged with hypocriſie here?) ſo that the evill of men in departing from the faith, is their departure from hipocryſie, whereas the Holy Ghoſt chargeth them with hypocryſie in their wayes, when they are departed, 1 *Tim.* 4. 1, 2, 3, 4 now he that dares thus deal with the Scripture, pretend the originall, put words for text that are none, make ſeemings of truth, and adde too, and change the ſayings of the Holy Ghoſt, and call his own ſayings the mind of God; what error may not he this way bring in if beleeved? But who that is wiſe will credit him that ſo dealeth with the Scripture?

VII.

I might note his intimation of difficultie in the plain ſayings of the Goſpell, *page* 47. 77. which when they ſpeak of the foundation and firſt beginning of the Goſpell, are all plain and eaſie as they are now ſet forth, as the Holy Ghoſt juſtifieth *Pro.* 8. 6, 7, 8 *Heare, for I will ſpeake of excellent things, and the opening of my lips right things, for my mouth ſhall ſpeak truth, and wickednesſe abomination to my lips, all the words of my mouth in righteouſneſſe, nothing froward or perverſe in them, they are all plain to him that underſtandeth*

standeth, and wright to them that find knowledge & and *chapter* 22. 20, 21. *Have not I written to thee excellent things in counsell, & knowledge* (note the end) *that I might make thee know the certainty of the words of truth, and that thou might answer the words of truth to them that send to thee*: Surely had Mr. *Garner* beleeved this testimony, he would not have conceited so many impossibilities of truth, and absurdities in the plain sayings of Scripture, and under pretense of difficulties, have so wrested, altered, and added to them, to make them right to his seeming, but it may be he will deny all this, and say, he hath denied no truth (though he have often) but onely found out fitter words to expresse it: but for that note, *Eccles.* 12. 10. *The Preacher sought to find out acceptable words* (note here words acceptable and pleasing to God, and profitable and safe for men to vent, and receive the mind of God in, and what are they marke) *and that which was written up right words of truth*: Where is he that can find us out more acceptable words to tell us the mind of God in, or that will plead difficultie in his words in the beginning of the Gospell that he may help us with plainer words to give the sense, will such a one reply that in 2 *Pet.* 3, 16. *many things hard to be understood, which they that are unlearned, & unstable wrest, as they do all the other Scriptures to their own destruction*: Let such a one again mind this very place, whithout colouring, or wresting, or glossing he may see.

1. That the spirit by *Peter* speakes not here (by things) of the beginning of the Gospell of Christ, neither what Christ hath compleated in his own body for men, nor what by spirituall opperation he workes and dispenseth heere in beleeving men, But of the second comming of Christ to restore all things; and so of the new Heaven, and new Earth; of which things *Paul* writ to these *Hebrewes*, *Heb.* 2. 5, 8. *and* 12. 26, 27, 28. and so in all his other Epistles, in one place or other.

2. That he speaketh not of all, or any whole Epistle of *Paul*, but only of some of his sayings about these things, the comming and Kingdome of Christ &c. and of these things he saith not all, but as some Translators many, some certain things are hard to be understood.

3. That he saith not, that the manner of his writing, nor that

that the ſayings, but ſome things in thoſe ſayings are hard to be underſtood, now this is commonly known, a ſaying may be plain, and eaſily underſtood what is ſaid, and yet ſomething ſpoken in that ſaying above our knowledge, eſpecially in promiſes of this nature, though clearly delivered, as is clear, 1 *Joh.* 3. 1, 2, 3. with *Col.* 3. 3, 4. the ſayings themſelves are a light, ſo called, 2 *Pet.* 1. 19.

4. Hee ſaith not that the ſayings, or the hardneſſe of the things in the ſayings, did lead any to erre, no, ſure if they had become fooles in themſelves, and beleeved the ſayings, and attended on God therein, they ſhould have had as much knowledge of the things as was meet for them in due ſeaſon, *John* 8. 31, 32. *Prov.* 8 9. But they not beleeving the truth of the ſayings, becauſe of ſome things in them beyond their conception, they did wreſt them, to bring them to their own conception, and ſo hurt themſelves.

5. Hee ſaith not that all men, or gracious men, but only ſuch:

1. As were unlearned, not ſpiritually inlightned and taught of God, and ſo had not the faith, and feare of God ruling in their hearts, *John* 6. 44. 45. 2 *Cor.* 2. 9, 15.

2. Unſtable, ſuch as did not abide in that which was plainly teſtified in the Goſpell, and which alſo they are at ſome time perſwaded to beleeve *John* 8. 24.

3. And did wreſt all the other Scriptures to their own deſtruction, they did not ſo magnifie the love of God in ſpeaking in the Goſpell with words of plainneſſe, and truth for them to underſtand, but tooke his ſayings as the ſpeeches of a *Barbarian*, and ſo they beleeved not the ſayings in their own plain report, for in ſo beleeving, or ſpeaking, they had not erred, *Mat.* 2. 5, 6. But they did wreſt, mangle, adde too, or take from, frame abſurdities, raiſe their own conſequences, and then make gloſſes, and ſo wreſted the Scripture to their own deſtruction; ſo that all this rather holdeth forth the plainneſſe of the beginning of the Goſpell.

And if it be replyed, that Chriſt ſpake many things in parables, *Mat.* 13. 3. Anſwer is, it is true, he did ſo, and yet he

ſpake the beginning of the Goſpell clearly, *John* 3. 15, 19. and the parrables expounded to his Diſciples, are now left upon record for us, and ſo that to us can be no ſufficient plea: *Mat.* 13. and *Luke* 8. But though he did ſpeak many things in parrables before his death and reſurrection, yet he left in charge with his Diſciples, to whom he promiſed, and after his aſcenſion did ſend forth his ſpirit to teach them all he had ſaid to them, *John* 14. 26. that what he told them in darkneſſe they ſhould ſpeak in the light, and what they heard in the eare, that to preach on the houſe tops *Mat.* 10. 27. and is not this given as a reaſon, that the knowledge given them is a light ſet on a candle-ſtick, that they that enter in may ſee the light, *Luke* 8. 10, 16. And have not the Apoſtles profeſſed to have kept this charge; to have uſed great plainnes of ſpeech, &c not to put a vail over their face, 2 *Cor.* 3. 12, 13. and to have renounced the hidden things of diſhoneſty, not walking in craftineſſe, nor handling the word of God deceitfully; but by manifeſtation of the truth commending themſelves to every mans conſcience in the ſight of God 2 *Cor.* 4. 2. and to write none other thing, then thoſe to whom they writ did read, 2 *Cor.* 1. 13. and ſo, as when they read they might underſtand their knowledge &c. *Epheſ.* 3. 4. & proteſted before God, the things they writ they did not lye; *Gal.* 1. 11, 20. And ſhall wee be ſuch fools then, to be cheated, and drawn from the beleefe of the plain ſayings of the ſpirit in the Goſpell, by unbeleeving intimations of difficulty, to preferre mens painted fancies? farre ſuch it.

VIII.

He runs moſt upon reaſoning, and frameth reaſons to find and conclude impoſſibilities of truth, abſurdities, untruths, and contradictions of truth, even in the plain ſayings of the Holy Ghoſt, *page* 25, 47, 111, 159, and 172. And ſo hovers about a text to faſhion it for himſelfe, before he dare meddle with it, the particular reaſons I ſhall deale with in anſwer of his ſenſes forced on many words, and his latter concluſions; only note this here; this is not the way of faith, or of a beleever, nor yet the way to faith; it beſeemes Hethens, and Pagons for their religion, and not Chriſtians: It beſeems us, whatever our Lord

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hath ſaid to beleeve it true, right and good, though it be above the reach of our reaſon; and not to goe reaſoning and inferring, and ſo ſeek to have reaſon firſt ſatisfied, and then beleeve; But to beleeve firſt, that reaſon may be ſubdued in beleeving: till when, it cannot be rightly ſatisfied about the truth and goodneſſe of divine things, ſeeing it is naturally an enemy to God, *Rom.* 8. 6. 7. and muſt be ſubdued: 1 *Cor.* 1. 18. 19. 20. and ſuch as have ſtriven to have reaſon firſt ſatisfied, have turned from the truth, *John* 6. 29, to 66. and this is the way by which the writers of Divinity and Philoſophy diſſected have denied, the creation, and beginning of the world, the drowning of the world, ſeverall actions of Chriſt, and the reſurrection of the body after death; they conceit they ſee ſo many impoſſibilities of truth in the ſayings, ſo many abſurdities and contradictions; and they pretend diſcoveries of myſteries, in which they affirm all true, ſo denying the whole foundation of Religion: Oh reaſon unſubdued! Oh wiſdome of the fleſh! what an enemy art thou to God: I am ſorry to ſee a man of ſuch eminencie ſo ſwayed by thee.

IX.

He compareth the ſayings of God concerning Chriſt and his workes by him, with the ſayings of his ſervants touching men, yea, and of others alſo, as *page* 63. not to equalize only the world, and all men in their ſayings, in the largeneſſe of the extent, which yet were too much, to equall man with God, but to limmit the extent of thoſe words in the ſayings of God, to the extent in the ſayings of men, which is very evill and diſhonourable to God, *Iſay.* 40. 12, 18. and contrary to our expreſſe rule, *Heb.* 2. 8. 1 *Cor* 15. 27. from *Pſalme* 8. 6. with *John* 1. 2, 3, 12. Though Mr. *Garner* hath done this hiddenly.

X.

He limmiteth generall ſayings of the ſpirit, for propoſitions for faith to applicatory ſayings of Beleevers by the ſpirit in profeſſion of faith, yea, and maketh thoſe applicatory ſayings in confeſſion of faith, to be the true interpretors, and oppenets of the largeneſſe of the extent of the generall ſayings for propoſitions for faith: *pages* 60, 61, 68. And by the ſame way of inter-

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hath faith to beleeve it true, right and good, though it be above the reach of our reason; and not to goe reasoning and inferring, and so seek to have reason first satisfied, and then beleeve; But to beleeve first, that reason may be subdued in beleeving till when, it cannot be rightly satisfied about the truth and goodnesse of divine things, seeing it is naturally an enemy to God, *Rom.* 8. 6. 7. and must be subdued: 1 *Cor.* 1. 18. 19. 20. and such as have striven to have reason first satisfied, have turned from the truth, *John* 6. 29, to 66. and this is the way by which the writers of Divinity and Philosophy dissected have denied, the creation, and beginning of the world, the drowning of the world, severall actions of Christ, and the resurrection of the body after death; they conceit they see so many impossibilities of truth in the sayings, so many absurdities and contradictions; and they pretend discoveries of mysteries, in which they affirm all true, so denying the whole foundation of Religion: Oh reason unsubdued! Oh wisdome of the flesh! what an enemy art thou to God: I am sorry to see a man of such eminencie so swayed by thee.

IX.

He compareth the sayings of God concerning Christ and his workes by him, with the sayings of his servants touching men, yea, and of others also, as *page* 63. not to equalize only the world, and all men in their sayings, in the largenesse of the extent, which yet were too much, to equall man with God, but to limmit the extent of those words in the sayings of God, to the extent in the sayings of men, which is very evill and dishonourable to God, *Isay.* 40. 12, 18. and contrary to our expresse rule, *Heb.* 2. 8. 1 *Cor* 15. 27. from *Psalme* 8. 6. with *John* 1. 2, 3, 12. Though Mr. *Garner* hath done this hiddenly.

X.

He limmiteth generall sayings of the spirit, for propositions for faith to applicatory sayings of Beleevers by the spirit in profession of faith, yea, and maketh those applicatory sayings in confession of faith, to be the true interpretors, and oppenets of the largenesse of the extent of the generall sayings for propositions for faith: *pages* 60, 61, 68. And by the same way of inter-

preation, there is as much force every way to deny, that God created every man, because it is said of *Israel, one God hath created us*, Mal. 2. 20. that all men have sinned, because it is said of *Israel, we have sinned and committed iniquity*, Dan. 9. 5. and of beleevers, *in many things wee offend all*, Iames 3. 2. That all must dye, because it is said of *Israel, wee must needs dye*, 2 Sam. 14. 14. that all shall be raised, because speaking of the Jewes, it is said many, &c. Dan. 12. 2. and that all shall come to judgement because it is said in speaking to beleevers, *every one of us shall give an account of himself to God*, Rom. 14. 11, 12. *and wee must all appeare before the judgements seate of Christ*; 2 Cor. 5. 10. And is not this a most dangerous and perrillous way of expounding Scripture? As it is more largely shown both in the Epistle and Book of the opposed, Treatise, which if he could not answer, he might have taken warning not to have run into such snares.

XI.

He plainly and in expresse termes denyeth the Gospell and word of God, to be the Gospell and word of God, in that he denyeth that doctrine and Gospell, and those sayings to be there which are expresly there; intimating as if he had some other unwritten verity, or Gospell, which with him is the Gospell, and it is not there, and all in this written Gospell must be brought to that.

1. Whereas the Apostle speaking of those men that must all appear before the judgement seate of Christ, *that every one may receive the things done in his body, according to that he hath done in his body, whither it be good or bad*; 2 Cor. 5. 10. (surable to that John 5. 19.) and of his knowledge of the terrour of the Lord, (which will in that judgement be against them that would not submit to, *but deny the Lord that bought them*) and on that ground did perswade men: Though his heart and spirit was manifested unto God, and in beleevers *verse* 11. yet he preached to others also that judged evill of him, and then tels them what constrained him, *even the love of Christ*; and on what ground, even because we thus judge, *that if one dyed for all, then all dyed* (or were dead) and then affirmes it positively with one end of his death, and that he dyed for all, that &c. *verse* 14, 15. and af-

what an expoſition how to take the word, *All*, when God ſpeakes of Chriſt and his workes in, and through Chriſt, he ſaith that he by the grace of God, *might taſt death for every man*, *Heb.* 2. 9. and ſpeaking even of unbeleevers alſo, he ſaith, *he gave himſelfe a ranſome for all*, 1 *Tim.* 2. 6. And another Apoſtle, in an oppoſition between beleevers and unbeleevers ſaith, *He is the propitiation for the ſins of the whole world*, 1 *Joh.* 2. 2. yet this man ſaith, that to affirme of Chriſt, that he hath wrought a peace, or reconciliation in himſelfe with God for all men, that it might be declared for them to beleeve, and to affirme Chriſt dyed for all men, he finds no where in the Goſpell, may, that is more moderate then that which followes, for he goeth further *page* 188. It is not agreeable to the Scriptures, and to preach it, is not to preach the Goſpell of Chriſt, but ſomthing which men (ſure he muſt mean ſuch as the Carpenter, the Sonne of *Mary*, *Peter* the fiſher, & *Paul* the Tent-maker) have added to the Goſpel of Jeſus Chriſt: & *p.* 177 he ſaith determinatively, that this doctrin of Chriſt ſuffering for *all men* (his phraſe is *perſons*) is not the doctrin of Jeſus Chriſt, nor the ſubject matter of the Goſpel; nor is there ſuch a thing found in the Goſpell, nor in any part of the word of God (and then he addes rightly underſtood: And muſt not that underſtanding be according to ſome unwritten Goſpell, to cloath this with, to be adored, which in its own cloathing is denied, and made vile by him. *page* 176.

12. Whereas the Goſpell is glad tydings of a redemption and peace, and life, and ſo good will to be declared, that in beleeving men might receive it, and glad tidings, and a word of truth it can be to none for whom there is nothing in truth prepared: And the Goſpell our Saviour ſo preaching, *John* 3. 16, 17. *and* 12. 47, 45. commanded his diſciples to preach to every creature, ſpeaking of the world of mankind as *John* 1. 3, 4, 5, 7, 9. *Mat.* 28. 19. *Mar.* 16. 15. and they ſo preached the Goſpell, 2 *Cor.* 5. 19. and him the Sonne of God, the Saviour of the world, 1 *John* 4. 14 and many have ſo beleeved and confeſſed, *John* 4. 42. He plainly denyeth all this, and ſayeth expreſly *page* 135. That neither Chriſt nor the Apoſtles did ſo teach, nor that he required them ſo to teach, and though they declared

reconcile to whatsoever house they came, that was but ministeriall (as if in ministry they could lyes) *page* 136. not saith he, did any of the Saints so beleeve: So that the written Gospell with him is no Gospell, no word of God, understood according to its own sayings, but according to some unwritten verity of his, which he calls the right understanding of it.

13. Whereas the Scripture in the Gospell setteth forth God to be the Saviour of all men, 1 *Tim.* 4. 10. and that his mercies are over all his workes, *Psalme* 145. 8, 9. and that it is through Christ that these mercies are extended: *Psalme* 75. 3. *Iohn* 1. 3, 4 5, 9 *Col.* 1. 18. and that these mercies are witnesses of his goodnesse, *Act.* 14. 17. and fruites of love, kindnesse, and mercy, *Mat.* 5. 44, 48. *Luke* 6. 32. *to* 36. *and come to lead men to repentance, Rom.* 2. 4. and to the Gospell, that they might beleeve, and when men harden their hearts, and will not be brought to submit to, and beleeve on him; he chargeth them to hold the truth in unrighteousnesse, *Rom.* 1. 18. To be adversaries to him for his love, to have rewarded him evill for good, and hatred for his love, *Psalme* 109. 4. 5. and that which was for their welfare, to be turned into a trap, *Psalme* 69. 22. beside, that said *Psal.* 36. 5, 6, 7. Yet would he have affaid to deny the enjoyment of any mercies, any benefit, yea, as a benefit, though outward, by any unbeleever through Christ, *page* 148. 149. but because he is in this moderate, and saith it is not cleare to him, (which I beleeve, because he beleeveth not that for them through which it is procured) and saith, if he mistake in this, or any other thing, he is willing to be informed: The Lord preserve in him and me such a heart, and then wee shall not deny the sayings of Scripture.

XII.

But that he may not be said wholly, and altogether to deny all the sayings of the Gospell; he doth acknowledge some parts, and sayings of truth, and presse the same to hide and deny other parts of truth, as the worke Jesus Christ worketh in men, by spirituall application of his blood, to deny the compleatnesse of that he hath wrought in himselfe with God for men: His reconciling men to God, by spirituall application of

his

his blood, to deny his reconciliation wrought with God, in preſenting the vertue of his blood in ſacrifice offered to God; his redeeming men out of the world to God; to deny his purchaſing men of God; the eternall life given in Chriſt; to deny the life of the world given by Chriſt; as is ſeen throughout his Treatiſe; And uſuall waies of ſuch as are witty and ſubtil; not only in points of faith, that they may the more faitely deny one, for that cauſe to acknowledge another: And in points of practice alſo, how many have preſſed Beleevers walking after, and according to particular dictates and motions ſuddenly given in by the Spirit of grace, (which is very good) to deny or make careleſſe of the ſayings of Chriſt in the Goſpel; ſuitable to which he hath writ his Law, or mind in the hearts of Beleevers, that would move on all occaſions according to thoſe ſayings if they were heeded: And approve of preſſed ſpeaking and teaching the things of Chriſt, by a ſudden and immediate revelation of them by the Spirit of grace to the heart, which is exceeding profitable; when that is indeed vouchſafed, and ſuiting to the Prophets of old; and yet this, that they may deny Beleevers according to the knowledge and faith given them, by comparing ſearching, and producing Scripture to teach the things of Chriſt, which is alſo profitable, and ſuitable to the Prieſts and Levits of old: And ſo to commend ſinging according to a gracious inſpiration, which is very good, when ſo vouchſafed; yet this preſſed, to deny ſinging according to grace in the heart, ſuch Pſalmes as are left upon record, which is alſo good; and many ſuch like might be inſtanced; and when it may be to hinder the receit, and to diſturbe and put by the ſettlement, and profiting of ſome needfull and profitable truth. If it may be that way compaſſed, Satan himſelfe & by his inſtruments, will not let, to acknowledge even ſome main truth; he could move his ſervant to ſay of the Apoſtle, and Diſciples to trouble them *Acts* 16. 17. *Theſe men are the ſervants of the moſt high God, which ſhew unto us the Way of Salvation*: yea, & that he might hold his ſold ſtill, if that would have ſerved, he would confeſſe Chriſt. *Thou art the Sonne of God, Mark* 3. 11. wherefore though I deal with a gracious man, yea, were he as gracious, as he that was

reproved *Mat.* 16. 22, 23. *Gal.* 2. 14. yet while I acknowledge with him every part of truth that he acknowledgeth, I must also maintain against him that part of truth, which he so plainly (yet in that respect sinfully) denieth.

XIII.

He professeth his uprightnesse, & having Gods assistance, Epistle & Treatise *pag.* 201 and that he knoweth he hath the spirit of God, which will reveale spiritual things to him, yea, *the deep things of God*, p. 32 and so often professeth his sense that is far fetched, and forced on a text, to be the mind of God, and hath Mr. *Knoles* to affirme and confirme the same, and for his uprightnesse and having the Spirit of God: I would be lought to deny, but in some measure acknowledge the same, both in Mr. *Knoles* and him, and desire the increase thereof, both in them and my selfe: But yet whether either of us be upright, or have, or are led by the Spirit of God, in this businesse about testifying for, or against this part of the truth, by him opposed, must be tryed by the agreement of our sayings, with the plain word of God, *Isay.* 8, 20. *Gal.* 1. 7, 8, 9. for to compare our selves with our selves and among our selves, it is not right, neither is he that commendeth himselfe approved, but whom the Lord commendeth, 2 *Cor.* 10 12 18. And he that speaketh of himselfe, *seeketh his own glory*, *Joh.* 7. 18. and wee are willed, *not to be shaken in mind or troubled, neither by word or spirit, or writing*, as if from the Apostles, 2 *Thes.* 2 2. And a Church commended, for trying them *which say they are Apostles and are not, and finding them lyers*: *Revel.* 2. 2. and it is made a marke of false teachers, *to speak great swelling words*, 2 *Pet.* 2. 18. *Jude* 16. *intruding into things they have not seen*, *Col.* 2. 18. so that this boasting of having uprightnesse, or the Spirit, is no good way for any man to prove, or determine any thing in controversie.

XIV.

He forceth private, strained, and unsound senses, upon divers places of Scripture, as to instance some of them in order, as they are in his Book, 2 *Cor.* 5. 15. that they which live *&c.* Here saith he, the living, or life mentioned, is that eternall life that

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is in Christ Jesus, and the same sense he puts upon the life of the world mentioned *John* 6. 33, 51. now marke, how weakly he proves this, and how unsound, and forced it is, saith he, he dyed for all, to make them alive, to recover them from death, and to bring them into an estate of life, by his dying for them, and rising againe; this saith he, is the force and meaning of the words, he hath in this, if he had gone no further, acknowledged some part of truth, though weakly, and carnally, and with some questionable expressions; because all must once dye, and after that the judgement, and the end of this life here mentioned, given is, that they that live, should live unto Christ, to shall they have comfort in that judgement, and this is the scope and force of the words, from *verses* 10, 11. to 14, 15. But now that the life here mentioned, is the eternal life which is in Christ Jesus, and only had in having him 1 *John* 5. 11, 12. as he affirmeth, imposing that sense on these three places, *page* 27. that remaines to be tryed, and by Scripture will appear unsound: for,

1. This life appeares evidently to be that which by Christ is procured, and given to all men, to the world of mankind, as is affirmed, *Acts* 17. 2, *Psalme* 35. 3. with *John* 1. 3, 4, 5, 9. and so all the mercies and meanes for the preservation of it, and for the leading men to repentance during the time of it is procured by Christ, his ransome given, and propitiation made, *John* 2. 4, 10. *Col.* 1. 18. In whom *mercy and truth are met, and righteousnesse and peace have kissed*, in whose resurrection, truth is sprung out of the earth, and by whose ascension and mediation between God and men, Righteousnesse flowes down from Heaven, and the Earth is filled with his goodnesse, *Psalme* 85. 10, 11. *And as his mercies are over all his workes, so is he righteous and holy in all his waies Psalme* 145. yea the preservation of the life of creatures, is for the good of mankind, *Psalme* 136. and 36. 5. 6, 7. and this life procured for mankind, is truly called life, because it with all the mercies vouchsafed to it, are testimonies of his goodnesse, *Acts* 14. 17. *Psalme* 19. 1. 6. *Rom.* 10. 18. To lead to repentance, *Rom.* 2. 4. That men might seek him, *Acts* 17. 24, 27. and also, while they are joyned to the living, there

is hope, *Eccles.* 9. 4. and this life is called life, and a living, in opposition to death. *Iob* 30. 23. *Isay.* 38. 18, 19. And it is an estate of life, because of that light, that proceeds from that life in Christ, to inlighten them that they might seeke him: *John* 1. 4, 9. 3. 10. *Iob* 33. 30. *Acts* 17. 27, 28. But had not Jesus Christ, made a propitiation for men, if their beings had a long time continued, yet by the truth and Justice of God, it must have been with such, or a sorer curse then that mentioned, *Deut.* 28. 27, 28, 29. and without any hope, & so not an estate of life, whence also, when men for their contempt of, and resisting the meanes used for their repentance, are given up of God, & so reprobated, that there is no more hope for them. *Ier.* 6. 16. 30. *Ezek.* 24. 13. *Rom.* 1. 18. 28. *Prov.* 1. 23, 24. &c. Their life is not then an estate of life, though once it was; but then also (as well as in death) such are said to be blotted out of the Book of life, *Psal.* 69. 28. nor though this seaeible being of those reprobates, after raised, and made a live by Christ, shall after his sentance remain in torment for ever, yet is that no where called life, as this life of men during the time of Gods patience, and giving space, and meanes, is, 2 *Pet.* 3. 9. *Rev.* 2. 21. *Eccles.* 9. 4. *Iob* 33. 30. Besides this life, and eternall life, are set forth indifferent expressions in Scripture, this is a preservation from death, that there may be a time to seek the other. *Eccles.* 11. and 12. *Psalme* 69. 8. 9, 10. But eternall life, is a life from the dead, *Rom.* 11. 15. This the life that now is, but the other that which in its fulnesse and visibility, is to come 1 *Tim.* 4. 8. This the life or light of men, *John* 1. 4. But the other the life of Beleevers, *Col.* 3. 3. This is called the life of the world, *John* 6. 5. 33. But eternall life is called, the life of Jesus, 2 *Cor* 4. 11, and the life of God, *Ephes* 4. 18. the one affording a hope, that men following lying vanities may deprive themselves of, *Prov.* 1. 23, 24. *Isay.* 55. 6. *Ionah* 2. 8. The other affording such blessednesse, as preserves the honour for ever, *John* 10. 27, 28, 29, 30. yea, the one vouchsafed to unbelievers, that they might receive him, though they doe not, *John* 1. 4. 11. but the other only to them that receive him, *John* 1. 12. Now let us mind what life, or living is here meant, 2 *Cor.* 5. 15. And this without any wresting; by

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mindings: first the reading, secondly the expression, thirdly the dependency it hath with that sore declared, fourthly, the explanation, and confirmation in other places speaking of the same things.

First, for the reading, eternall life sure by all confessed, is even God living in his, and so they living in God, and to God, and sure so farre not to themselves, but to Christ; and the text speaketh not in such termes, that they which live unto God should not live &c. But that they which live:

Secondly, the expression is, *That they which live should not hence-forth*, after life vouchsafed (though before they did 1 *Peter* 4. 2, 3, 4.) *live unto themselves, but unto him that dyed for them, and rose again*: Now sure, so much eternall life as is in any heart, the spirit is life for righteousnesse sake, *Rom.* 8. [illegible] and so farre doth, and can doe no other but live in God and to God, and so farre not to themselves, but to Christ: *Rom.* 8. 2. 1 *John* 3. 6, 9. and 5. 4.

Thirdly, the dependency of this, with the first ground of the Apostles exhortation, 2 *Cor* 5. 10. *That we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, knowing therefore the terrour of the Lord, wee perswade men*, &c. And where in will either the equity, or terrour of that judgement be, if not in this; that such as he dyed, and rose for, and hath offered them life, when some light comes, doe refuse to yeild to him, and will still live to themselves? I trow this will not be said of them that have eternall life.

And fourthly, for the explanation, and confirmation in other places of Scripture, speaking of the very same businesse; doth not the same Apostle, speaking of Beleevers not living to God, give a ground like this, 2 *Cor.* 14. 15. why a I ought to do so, *Rom.* 14. 9. for to this end Christ both dyed and rose, and revived *That he might be the Lord both of the dead and living*; and doth he not on this ground, dissuade men from living to themselves, and perswade to live to Christ, and this also with the same motive, that wee must be judged by him, and give account to him: *verse* 10, 11, 12. And doth not the Apostle

Peter lead us to the same sense, 1 *Peter* 4. *For as much as Christ hath suffered for us in the flesh, arme your selves likewise with the same mind, for he that hath suffered in the flesh, hath seaced from sin, that he no longer should* (marke here the living scope of) *live the rest of his time in the flesh to the lust of men, but to the will of God; for the time past of our life may suffice us to have wrought the will of the Gentils, &c.* See how in all things the places agree; and what life, or living they speak of: As for Mr. *Garners* pointing 1 *John* 6. 51. to know the life here ment to be eternall life; he is confuted by the place he points to, which sheweth, the life of the world to be procured, and given by the death and Sacrifice of Jesus Christ offered to God, by which they live; but eternall life is received only in feeding on him, which none doe, till by grace drawn out of the fellowship of the world to beleeve on him *John* 6. 27-29 40 51-53. *&c.* So that in this beginning of his dealing with the quoted Scripture, he hath preferred his reason as a light, before the plain saying of the Scripture, which indeed is a light, though by him counted darknesse, that his reason, that should have submitted to be inlightened by it, may inlighten it; and so he useth here carnall reasoning before faith, and acknowledgeth, though weakly, some part of truth, to deny another part, and takes the expression as independant, and so forceth an unsound sense upon it, and two other places together.

I hope M. *Knowles*, nor Mr. *Garner*, did not count the sense given by him on these words 2 *Cor.* 5 15 those that live to be one of the mysteries he unvailed; for he hath striven in this, to vaile that which is open and plain, and discover in it a mystery of deceit, that he might privily bring in a damnable heresie, leading the greatest part of men to deny the Lord that bought them, by denying his right of Lord-ship by purchase; by denying his goodnes in prouering them thereby their lives, with mercies & a door of hope, by denying their ingagement to him, *not to live to themselves but to him*; by denying the equity of his judgeing them; At all beginning, And to save labour where like abuse of Scripture, and reason, and teaching such denyals are, I shall but note them with this marke ☞ 1.

2. And

And in abuſing three places; to ſoften ſenſe on theſe words; *That liveth*, he doth the like by theſe words; *and I will draw all men unto me*, which he limmiteth to his ſenſe, I will give to all men (according to his doſt eternall) life, whereas the Scripture ſpeaking of all dominge before him, giveth us to underſtand it in a larger ſenſe, namely, that as in his call many are by diſcoveries of his grace, drawn in to believe on him, and ſo given up to him, and receive eternall life in, and with him; ſo they that refuſe and rebell, ſhall yet one day by his power given him by vertue of his ranſome, come before him, bow to him, and acknowledge him Lord, before he paſſe the ſentence on them: *Iſa.* 45. 22, 23. *Rom.* 14. 9, 10, 11, 12. *Phil.* 2. 7, 10, 11. So that the ſame abuſes as before, may here be noted.

2. The word For. 1 *Cor.* 5. 14, 15. *Rom.* 4. 25. *and* 5. 8. *page* 28, 29. 2 *Tim.* 2. 6. *Mat.* 20. 28. *and* 26. 28 *Luke* 22. 20. *page* 49, 50. This word For, where it is *Hee dyed for all, or many*, for thee, for us, and the like: The nature and force of the word *For* (ſaith he) is very ſignificant; It ſignifies intereſt & propriety, and carrieth the force of promiſe & performance in it, unto the perſons conterned therein, and this ſenſe he explicateth thus: They have an intereſt or propriety in the glory, vertue, power, life, and riches of his death, yea, he after puts in ſpecialty, right, enjoyment: In which expreſſed ſenſe of his as ſet down, *page* 28, 29. *and* 49, 50. There is much darkneſſe and unScripture like language in it; for the dying of Chriſt was but once in his own perſon as the publike man, to fulfill truth, and ſatisfie juſtice, and it is over and paſt, and he is not now ſo dying, nor can dye any more: *Rom.* 6. 9, 10. *Rev.* 1. 18. Beſides, had he not riſen and overcome death, *We had yet been in our ſinnes, and our faith vain*, and periſhed when our bodyes dye, 1 *Cor.* 15. 17, 18. Yea, and however, his death is exceeding precious and fruitfull, yet the vertue of it for eternall life, glory, riches &c. is in Scripture language, rather reſt put upon his reſurrection, aſcenſion and glory, with which the Father hath glorified him, and his ever living & interſede, *Act.* 13. 33, 34, 38, 39. *Rom.* 5. 10. *and* 6. 10. *and* 8. 2, 34. *Heb.* 7. *and* 8. *and* 9. *and* 10.

ayd. 1. *Pet.* 1. 21. *Col.* 1. 19. *and* 2. 3. 9. But his death in the vertue of it, as he is risen, and is with the vertue of it gone into the holy of holyest, and hath there presented before God the Father, and offered himselfe by the eternall Spirit to God, a ransome and spotlesse sacrifice, and so sat down by vertue thereof a Mediator; so his death in the vertue of it is remaining, and perpetuall: *Heb.* 9. 12. 14. 15. and thus it appears by his after writing, *page* 189. he is to be understood; and so if wee mind that which is generall and common to the nature of man; his sense as first set down without his explication hath a truth in it; that as he tooke that very nature that all mankind hath, and dyed in that nature for sinnes, and rose for justification, and ascended, and gave himselfe a ransome to God for all, and by vertue thereof is the man; the Mediator between God and men; so all in that nature have a speciality of interest above the fallen Angels, and so have their lives by him: *Acts* 17. 27. 28. *John* 6. 33. And have mercy and life prepared in him; and so a right to looke and come to him in the meanes that he useth, *John* 1. 3. 5. And a promise that in so turning and comming in to him, he will save them &c. *Bern.* 1. 22. 23. 24. *Isay.* 45. 22. whence they that deny him in his call, and follow still on for lying vanities, are said *to deny him that bought them*, 2 *Peter* 2. 1. *To forsake their own mercies*, *Jona* 2. 8. *To loose their own soules*, *Mat.* 16. 26. *to bring upon themselves swift destruction*: 2 *Peter* 2. 1. and so even such to perish for whom Christ dyed, 1 *Cor.* 8. 11. But when they are so given up, and perish; they have lost their interest that once was theirs, and are blotted out of the Book of life, and so though in agravation of their sinne it may be said still Christ dyed, that is, did once dye for them, but then *For*, implyes not the remaining vertue of his death in blessed operation, nor their present interest therein, which they have now deprived themselves of: *Prov.* 1. 24. 25.

But now for his sense as explicated by him, it is very false, for it is not in every place so significative, for such an interest as he hath explicated; & that is manifest abundantly in the Scripture.

1. Christ dyed for the *Ephesians* before *Paul* preached to them, and yet before their receit of the Gospell, they were

without

without Christ, being aliens from the common wealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world, Ephes. 2 12. which had not been true if Christ his dying for them, had in, and by that act of dying only, or in that saying For, given them such an interest, as Mr Gataker affirmeth from the word For.

2. But to proceed. he speakes in a plain contradicting language to the Holy Ghost, who saith expresly, That Christ dyed for the ungodly, Rom. 5. 6 For the unjust, 1 Peter 3. 18. And yet saith again as expresly, that none such hath any inheritance in the Kingdome of Christ, and of God, Ephes. 5. 5. and that such (such, while such, or as such) shall not inherit &c. 1 Cor. 6. 9, 10 Gal. 5. 21. And that those who now doe inherit, were some times such, but then they did not inherit, but now they are washed &c. and so made meet to inherit, 1 Cor. 6. 11. Col. 1. 12. 13. The holy Ghost never fastening the inheritance, and such interest on this word, or bare act, Christ dyed for them; But on his gracious application of the vertue of his death, and resurrection, inabling them to beleeve, and making on in Christ 1 John 5. 12. so that he in his sense appeares unsavory in such an affirmation of Christ dying for all. But to come closer to him, In that wherein hee would strive to wind himselfe out, by saying, though the word For, implyes not such an interest, That all have at present, yet it implies that at one time or other, they shall, that are concerned in that word For, shall have such an interest. I shall therefore let the Scripture appeare,

3. That not only the dying, but the death of Christ in the vertue of it in his Resurrection, Ascension, Sacrifice offering, with its prevalency with God, and spirit, and grace received as it is in him, the publicke man, a purgation fit to purge, a Reconciliation to reconcile, a medicine to heale, a life to enlive, food of life to afford eternall life to the eaters; and all ready and prepared in him; and set forth in the Gospell, and men by Christ and his servants called thereto. Prov. 9. 1, 2, 3; 4, 5. Mat. 22. 4. So it is affirmed ready, yea, and many called and invited on this ground, Luke 14. 17. come, for all things are now ready,

dy, and yet those concerned in it, never eate of this ready, and prepared supper, *Luke* 14. 24. *Mat.* 22. And where was the interest Mr. *Garner* talkes on, for present, or future, in these, or those that perish for whom Christ dyed, more might be said, and also how Christ first purchased a right in men, as *Rom.* 14. 9. before he give that right to any, which he gives only to beleevers; *John* 1. 12. 13.

Besides, the word *For*, Being a relative to other words, which words gives us to understand the force of it, whether it point to the cause, or to the motive, or the persons &c. in which we shall alwaies see, that Beleevers are only concerned in the saying, when *For*, hath that force for such a sense as Mr. *Garner* fastens on it; when it's said he dyed for all men: And wee can shew Mr. *Garner* that all men have not faith, 2 *Thes.* 2. 3. And so not such an interest, though Christ dyed for all: But as neither Mr. *Garner*, nor Mr. *Knowles* are able to produce a Scripture that faith, Christ dyed not for all men, to exclude the Scripture sense; so neither can they produce one sentence of the Holy Ghost, that all men have faith, to justifie their own sense withall; and so did ill to make this an independant expression, to force a sense to exalt reason above the plain sayings of the Holy Ghost, to take of most mens engagement to Christ, and stop the passage of their comming to him, &c.

4. The word *All*, in 2 *Cor.* 5. 14. 15. *page* 31. *Heb.* 2. 9. *page* 41. 1 *Tim.* 2. 6. *page* 52. This word *All*, and *every*, he restraineth to be ment (though he would say it in generall words yet) of the fewest and smallest number of men in all ages, from *Adam* to *Abraham*, from *Abraham* to Christs comming in the flesh, and from thence to his comming again; for of that small (comparatively, though in themselves a great) number he speaketh, and desireth to be understood, and his reasons he gives for such an understanding, are very weake: That in 2 *Cor.* 5. 14. 15 cannot be saith he, *All mankind* because it's said *verse* 12. *Some glory in appearance &c.* which were specially the Jewes; which saying of his, is too restrictive, for many both then and now, that were of the Gentiles, did glory in appearance, as their great knowledge, parts, gifts, their enjoyment of

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Church order, Baptiſme, and other Ordinances, with many famous Conſentors, that had it not in heart from the word and ſpirituall evidence; and the Apoſtle writ ſome things to this end, that they, and we might have to anſwer ſuch, and amongſt the reſt, this in ſpeciall, *verſe* 10. *Wee muſt all appear before the judgement ſeat of Chriſt, that every one &c.* and *verſe* 11. *Knowing therefore the terrour of the Lord, wee perſwade men &c.* And of theſe men, that muſt all appeare before the judgement ſeat of Chriſt: it's evident he ſpeaketh ſaying, *Hee dyed for all.*

That in *Heb.* 2. 9. cannot be taken for every man, becauſe the word, *All*, and *every*, is ſome times to be underſtood with a limmitation, as when it's ſpoken of the Church, or a company of Beleevers in one place, *Acts* 2. 14, 15. *and* 4. 45-21. No queſtion but this high underſtanding, together with reſtraining generall ſayings to applicative, is the way by which ſome evade theſe generall and plain ſayings, *Rom.* 13. 7, 8. *Render therefore to all their dues, &c. Marke* 10. 19. *Defraud not, Marke* 10. 19. *Doe good to all men, Gal.* 6. 10. *To ſpeake evill of no man, but to be gentle, ſhewing all meekneſſe unto all men: Tit.* 3. 2. To juſtifie the defrauding of dues &c. Defrauding, and breaking truth, and faith, with thoſe that are not of their Religion, and uſing rigor towards them; ſaying, theſe generall ſentences, muſt be underſtood by the applicatory ſayings; 1 *Theſ.* 4. 6. that no man go beyond, or defraud his Brother in any matter: *Col.* 3. 9 *Lye not one to another, &c. Epheſ.* 4. 25. *Speake every man truth with his neighbour, for wee are members one of another. Col.* 3. 13. *Forbearing one another:* Oh that every Scripture ſhould be thus groſſely abuſed!

Again, 1 *Tim.* 2. 6. *All*, cannot be, *All*, becauſe ſaith he, *All* he dyed for, he ranſometh from the power of Satan to God; from death to life: This he affirmes in his own name, and abuſeth that of *Peter* thereto, which ſpeaketh of an applicatory redemption; for by his ranſome, he firſt purchaſed all of God, and they are given into his diſpoſe, who hath redeemed them from periſhing utterly, by the firſt judgement which he underwent, or in the firſt death which he hath over come, ſo that if they periſh, it is for their ſinnes, as they ſtand related to him.

And by a second judgement, and in a second death; and *for denying him that bought them*, *Psalme* 2. 6 11. *Rom.* 14. 9-13. And so from the word, *For*, and the word, *many*, &c. he reasons, which are fore-answered and likewise he reasons from the will of God to have all saved, which by Scripture is evident (in such a salvation as fore-mentioned, that fore-runs the knowledge of the truth) is done by Christ, who also will bring all to a knowledge of the truth one day: *Phil.* 1. 10, 11. Though I will not oppose those, who conceive his will to have all saved is; to be preserved, that they may all come to the knowledge of the truth, and so it hath reference to the Magistrates ordained of God to such an end, *Rom.* 13. And here on that ground to be prayed for: But so much is said in the 11. chapter of the opposed Treatise about this, and nothing of it refuted, that it is needlesse to say any more: But he hath a little more to say, and that in which there is a mystery; He saith also, that by *All*, is meant all degrees of men; But chiefly all Nations or kindreds of men, not of the Jewes only, but of the Gentils also, page 53. *All*, to be meant of Nations, or kindreds of people, and not of persons; wee had need mind this well, because it is one of his profest mysteries, that he hath unvailed, who saith page 53. and 39. many Scriptures are so to be understood: Whereas I beleeve Christ tooke on him, the person of the publike man, and so the nature of mankind, and in that nature dyed for men (the persons of men) and tooke his degree of exaltation after his resurrection, and that he did not take on him any humane degree, of King, Magistrate, superiour, or inferiour, or Judge, Lawyer, Counseller, Noble-Gentleman, Yeoman, Husbandman, or Farmer, School-master, or Scholler, yet I suppose he had a trade, but not to prefer a Carpenter before a fisher, Tent-maker, Tayler, Weaver, or Apothecary, not doe I thinke that he dyed for these degrees; but for the men themselves, and that for our sinnes, not for our degrees, though I beleeve he sanctified them, as other creatures for the good of men: But mind this mystery he hath unvailed, are not all degrees of men, and all Nations, and all Kindreds of people, all persons; had he not as good have writ plainly, and said, *All*, signifies, but some of all

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And by a second judgement, and in a second death; and *for denying him that bought them*, *Psalme* 2. 6. 12. *Rom.* 14. 9. 12. And so from the word, *For*, and the word, *many*, &c. he reasons, which are fore-answered and likewise he reasons from the will of God to have all saved, which by Scripture is evident, in such a salvation as fore-mentioned, that fore-runs the knowledge of the truth is done by Christ, who also will bring all to a knowledge of the truth one day: *Phil.* 1. 10, 11. Though I will not oppose those, who conceive his will to have all saved is; to be preserved, that they may all come to the knowledge of the truth, and so it hath reference to the Magistrates ordained of God to such an end, *Rom.* 13. And here on that ground to be prayed for: But so much is said in the 11. chapter of the opposed Treatise about this, and nothing of it refuted, that it is needlesse to say any more: But he hath a little more to say, and that in which there is a mystery; He saith also, that by *All*, is meant all degrees of men; But chiefly all Nations or kindreds of men, not of the Jewes only, but of the Gentils also, page 53. *All*, to be meant of Nations, or kindreds of people, and not of persons; wee had need mind this well, because it is one of his profest mysteries, that he hath unvailed, who saith page 53. and 39. many Scriptures are so to be understood: Whereas I beleeve Christ tooke on him, the person of the publike man, and so the nature of mankind, and in that nature dyed for men (the persons of men) and tooke his degree of exaltation after his resurrection, and that he did not take on him any humane degree, of King, Magistrate, superiour, or inferiour, or Judge, Lawyer, Counseller, Noble-Gentleman, Yeoman, Husbandman, or Farmer, School-master, or Scholler, yet I suppose he had a trade, but not to prefer a Carpenter before a fisher, Tentmaker, Tayler, Weaver, or Apothecary, not doe I thinke that he dyed for these degrees; but for the men themselves, and that for our sinnes, not for our degrees, though I beleeve he sanctified them, as other creatures for the good of men: But mind this mystery he hath unvailed, are not all degrees of men, and all Nations, and all Kindreds of people, all persons; had he not as good have writ plainly, and said, *All*, signifies, but some of all

sorts

ſorts of men, and ſo have ſaved himſelfe out of that ſnare, of denying perſons to be men; But if he had ſo ſaid, yet the Scripture would reprove his ſaying, where *Paul* was preaching Goſpell, and Chriſt riſen from the dead, and that God will judge the world by him, and that he hath given aſſurance thereof to all men, or offered them faith, a ground to beleeve it, in that he hath raiſed him from the dead, how doth he teach us there to underſtand, *All men*, and *All Nations*, ſee *Acts* 17. 24. *God that made the world and all things therein* (mind how well this ſuits with *Pſalme* 8. 6-10. *Heb.* 2. 6-9. *John* 1. 3-11.) Seeing he is the Lord of Heaven and Earth &c. (compare this with *Col.* 2. 3-9.) *He giveth to all life, and breath, and all things* (and was not all this by Chriſt, who by vertue of his death and ranſome, is the Lord of all, *Acts* 10. 36. *Rom.* 14. 9.) now mind, verſe 26. *And hath made of one blood, all Nations of men for to dwell on all the face of the earth* (ſo here in reſpect of the nature, the fleſh and blood Chriſt took, is no difference; & ſo in reſpect of his death; as death, was the wages of ſinne, and of his reſurrection, and offering, through which he is become Lord of all, ſo as there is in him a door of hope, and he ſhall be the judge; ſo farre no difference; the difference, and ſo the myſtery unvailed by the Spirit through the Apoſtles, and not Mr. *Knowles* and Mr. *Garner*, is in ſome further thing; And all Nations of men, is here all men, that are in all Nations, of all ſorts and degrees (which alſo is from his providence, according to his purpoſe, as ſaith the text) mind it) *And hath determined the times before appointed, and the bounds of their habitation* (and now marke the end, verſe 27.) *that they ſhould ſeeke after the Lord, if happily they might feel after him, and find him* (note here his gracious end, but is there any hope, or poſſibility, mind the text) *though he be not farre from every one of us* (ſee here how the word *Us*, may be ſtretched to the largeſt, when *All*, is ſpoken of, all while uſed in the works of God, leaves none out, and that is a good ground, in ſpeaking to, and of perſons ſurviving, and hearing to leave none out, and ſo the Apoſtle here, doth not after ſuch a large propoſition ſingle out himſelfe, and thoſe of his mind from the reſidue; But in reſpect of that he had ſpoken in this, equalizeth

himselfe to them (according to that *Phil.* 2. 7.) and so *Vs*, is as large, as all spoken to, yea, all at that time living, as the text doth manifest *verse* 18.) *for in him wee live and move and have our being*, (and that wee may be assured, the Apostle puts in himselfe with them in the word *Vs*, see how he applyes the saying of some of their own Poets) for wee are also his offspring &c. and on this ground exhorteth to repentance, by preaching Gospell; and that this shall not be in vain, wee have a sure word *Psalme* 86. 9. speaking of God and his workes, he saith; *All Nations whom thou hast made shall come, and worship before thee Oh Lord, &c.* which is true, and will appear true, as a Propheſie, at the returne of the Jewes, and Christ sitting on his Throne, and as a proposition, at the great and generall Judgement: *Isay.* 45. 22, 23. *Phil.* 2. 10, 11. So that he that will exclude the persons of men, or any of them from the death of Christ, and his resurrection, and this fruit of the same mentioned, *Acts* 17. 24. 31. and *Psalme* 86. 9. Doth likewise as much exclude their persons, or so many persons from being created, and preserved by God: But had Mr. *Garner* observed, or would any man observe how the Holy Ghost gives us to understand the word, *All*, when spoken by God of his workes in, and by Christ, when of creation, when of a restoration by, and in a publike man, when of Son like priviledges, when the word, *All*, is in such speeches used as a proposition; and when as a propheſie; hee should see it in the largest extent, the word in such a sentence can beare, and that as a ground, when his servants speake of the same, it is in the largest sense that can be sutable to his servants; therefore concerning me, and those of my mind, Mr. *Garner*, with the approbation of Mr *Knowles*, hath written a notorious and plain un-truth and slander: *page* 57. In saying that by *All*, in *Isay.* 53. 6. wee understand all persons from first to last; wee have no cause so to do, for in that, when God speakes of his giving his Sonne to dye for All men, he meanes all from first to last, is a good ground for men to speak of *all men* in their time, and to whom they speak, and so for the Prophet to speak of all *Israel*: But with this slander, he hath written as false doctrine in his interpretation, that *All*, is only wee, who doe enjoy

joy peace with God, whereas he meant all kind, as is evident, *John* 8. 39. as the Apostle includes, unbelieving Gentils with himselfe, and stretcheth All, to the utmost a servant may, without limmitation: *Acts* 17. 24-31. But enough is shown before about the word *All*, which in so many Scriptures is abused by Mr. *Garners* Reason, and a forced & stinted sense putin it: ☞ 1.

5. The word, *Taste*, in *Heb.* 2. 9 *should taste death*; the naturall meaning of these words, he conceives (and layeth his conceit for a ground of Doctrine and truth) is not his suffering of death, but an effect, and fruit of his suffering of Death, and being crowned with glory, and saith he, we are to understand the words. *Tasting death*, to be a sweetning or relishing of death, a making of death tastfull, savory, sweet, usefull, and gainfull, *page* 44. now for answer:

That Jesus Christ, by his death and resurrection, hath taken out the sting and curse of the first death, so as in it selfe, it is to no man a curse, nor is able for ever to detain those that dye, But they shall be raised, and made a live again, and so it is made lesse dreadfull, more easie, and but as passage to immortality to every man, is a truth affirmed in Scripture (though by Mr. *Garner* denyed) 1 *Cor.* 15. 21, 22-54, 55, 56. 2 *Tim.* 1. 10. though the choyce benefit be to Beleevers, *Eccles.* 7. 1-8. 1 *Cor.* 15. 57, 58. so that through the mediation of Christ, and only his own personal death is made savory & gainfull to them *Rom.* 5. 8-10. *Rev.* 1. 5. 1 *John* 1. 7. but their through even their own dyings also. 2 *Cor.* 4. 12 *to* 18. *Phil.* 1. 21. 2 *Cor.* 1. 5. 9. And had the word *Taste*, such a meaning in this *Heb.* 2. 9. it would still confirme the truth Mr. *Garner* opposeth; seeing by Christ death is made more easie for all men, and so as all men shall be brought out of it, & yet a specialty for Beleevers, which overthrowes Mr. *Garners* drift, but this being plainly set forth in other places of the Scripture, and not so plainly in this word *Taste*, wee are still to try whether Mr. *Garners* private sense, having no other place to second it, will stand or not; first, he prepared his way by his reasonings, and they are divers.

1. Hee, no where finds the death of Christ, no where called a tasting death, but what strength is in this; what if it be so

called here; and what if the denying of some of those for whom he dyed be so called, is not that equivolent? And that it is so see *Mat.* 26. 28. with 17. 16. *Marke* 9. 1. 6. *Luke* 9. 27 32. yea, and even the Jewes though they saw not the spirituall life, and so minded not the spirituall death Christ spake of at that time, yet understood seeing, and tasting death for dying. *John* 8. 51, 52. so *sight*, or *tasting* was understood and that rightly by old *Simeon*, *Luke* 2. 26. so that there is no weight in this reason.

2. Hee conceives, to take *Tasting Death*, for dying, implies a needlesse repetition, and much harshnesse in the words, as that he suffered death, that he should suffer death; but there is no ground for this his conception, if he could not have seen to have read the words otherwise, yet then he might have taken Death in the first place, for his fore going abasement, and sufferings (which in Scripture are called Deaths also: 2 *Cor.* 1. 9. *and* 4. 10, 11. *and* 11. 23.) and so have suited it with other places speaking of his abasement, and sufferings, that he might dye, as *Phil.* 2. 7, 8. *Heb.* 2. 14. *and* 10. But the words are plaine, to set forth that exalted one, even our Lord Jesus Christ, of whose exaltation he speaketh; and how farre the subjecting all to him, is already fulfilled, concerning himself: And in this, *Heb.* 2. 9. two things he shewes concerning him, whom by faith wee now see crowned with glory, as first, the end why he was abased, namely; That he migh suffer death, *he was made a little lower then the Angels*; verse 7. and this the same hee that is crowned with glory, as *verse* 7. *who was made lower then the Angels*, for suffering death; that he might suffer death, and so overcome death, as *verse*. 9. 14.

Secondly, the manner & for whom, and that was, *That by the grace of God he should taste death for every man*, agreeable to that, 2 *Cor.* 5. 14, 15. and so the words, *crowned with glory and honour*, import not that it was so before his suffering death, but referring to that said *verse* 7 may be read as in a parenthisis; and yet truly he was much glorified, in being made such a publike man, and filled with might, to suffer, and overcome such a death, and so to read the words in order, Then *tasting Death*, is not onely

dying

dying, but alſo inſtructive to us in two things about his death, namely;

1. That he only grapled with the ſting, curſe, and ſtrength of the firſt death, that hee, and he only, *taſted*, or felt indeed, 1 *Cor.* 15. 19. 4. 55. 52. 2 *Cor.* 5. 21. *Gal.* 3. 13. and

2. That he ſtayd not long in death, no not ſo long as to ſee corruption of his body, but ſoon overcame it, and roſe again. *Acts* 2. 29 31. But this is ſhown at large for *All*, in the 12 charter of the oppoſed Treatiſe, and not refuted by this oppoſer: And ſo his third reaſon, as abſurdly raiſed, is fallen.

Secondly, for the ſenſe it ſelfe of the word, *taſt*, he hath given it, in his own name, and though he pretended at firſt to refuſe the naturall, and openly appearing ſenſe of the words, becauſe he could not find it in another place; yet he hath preſumed to put his fancyed ſenſe upon it, without any allowance from this, or any other place, either from the word in the originall, or in any tranſlation, or in any cuſtomary ſpeech, for though the Noune, *taſt*, may ſometimes ſignifie, ſavoury, and ſometimes bitter, yet to make *taſtfull*; it ſignifieth not, that is, another word: But the verb *taſt* & ſo *taſt* or *taſting*, which may ſignifie feeling or ſavouring either ſweetneſs or bitterneſs, to ſignifie to put a taſt in a thing, and ſo to make it ſweet, or ſavoury, is no where found; and if we ſhould ſo read the Scriptures wee ſhould multiply abſurdities, ſo that in this he hath advanced his reaſon, to force a ſtrange ſenſe to an evill end. Thirdly,

6. The word *World*, is abuſed by him, and a limmited ſenſe forced on it, as if in ſuch and ſo many places, it ſignified, the Gentils, or all Nations oppoſed to the Jewes, or rather according to his drift, a few here, and there a ſmall number (compared to the reſt) among the Nations, or Gentils, oppoſed to a ſmall remnant of the Jewes: for ſo is his drift and meaning, though he ſtrive to colour it with words, and ſo he hath abuſed *John* 1. 29. *page* 74. *John* 3. 16. *page* 82. *John* 6. 51. *page* 101. *John* 12. 47. *page* 126. 2 *Cor.* 5. 19. *page* 118. and 1 *John* 2. 2. *page* 97. In which places, the text it ſelfe beareth out a larger ſenſe, and that the anſwer to him about theſe, and other places abuſed by him, may be the briefer, let this be noted, that the

word

word world, whereas in Gods own sayings, and of his works by Christ used for the world of mankind: It most usually & frequently signifieth naturall men, as they come from the first *Adam*, and bear his Image, and are preserved through Christ, whose light shines on them, and yet they remain in their blindnesse and naturall state still, and so wee are taught, *Iohn* 1. 3. to 11. *verse* 3. All things made by Christ, *verse* 4. *in him was life, and the life was the light of men*: *verse* 5. *And the light shined in darknesse, and the darknesse comprehendeth it not*, and then more meanes used to testifie of the light to *verse* 9. where he is affirmed *The true Light which lighteneth every man that commeth into the world*, and having spoken of the world of mankind, sayeth *verse* 10. *He was in the world* (by his light, mercies, and means vouchsafed from the beginning, and in fulnesse of time in his bodily presence, and the world was made (created, preserved, and stored with good things) by him, *and the world knew him not* (so explicating *verse* 4, 5.) and *verse* 11. *He comes to his own* (he gave to a certain people of the world more meanes, and came to them by his word, and Orracles, and put his name upon them, and called them his, and in fulnesse of time came in personall presence, and preached by his messenger, and himselfe to them) *and his own received him not*, they beleeved not one him, so explicating, *verses* 6. 7, 8, 9. And so though a distinct part of the world, yet the world still, all concluded under sinne, and under unbeleefe, *Rom.* 3. 9. to 12. and 11. 32. and so lying in darknesse, and under the power of Satan, *Ephes.* 2. 1, 2, 3, *and so the whole world lyeth in wickednesse*, 1 *Joh.* 5. 19. But when al have sinned against some light, and have refused Christ, and he by the power of his grace doth overcome some of them to beleeve in Christ, and so to receive him, he therein bringing them out of the power of darknesse and Satan, into his light and Kingdom, and giving them the priviledge to be the Sons of God, *Iohn* 1. 12, 13. *Acts* 26. 18. *Col.* 1. 12, 13. they are then not reckoned of the world, though in the world, but from above, borne of God, a people chosen out of the world: *Iohn* 1. 13. *and* 3. 3, 5, *and* 15. 19. *and* 17. 14, 15. But so much is said of this in the 13. chapter of the opposed Treatise, and nothing said by the oppo-

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for to refute it, that more need not be said till that be refuted: But it is meet that none be wronged, let us therefore consider well the sense that Mr. *Garner* with Mr. *Knowles* approbation, imposeth upon so many places: as namely: That by the word *World*, is meant the Gentils, or Nations of the Gentils, opposed to the Jewes, or that one Nation (he might as well have said, two Nations) of the Jewes; though he doe not alwaies speak true in this, yet it had been more tollerable if he had said no otherwise, but under these termes, pretending, to unvaile great mysteries, to cast on foggy mists; and under the termes of the Gentils, all Nations, the World, and the whole world, to affirme only those to be meant, who are the fewest and smallest company, a few opposed to a remnant: There is no warrant for this; But then also to set forth even that very company, that by the testimony of the Holy Ghost, are chosen out of the world, and not of it, though in it, and hated by it, to be the world, and the whole world, is so contradictory to plain Scripture, and all right understanding, that he had need perswade that a mist may be counted a mystery, to have such a sense received: But let no wrong be offered, but the places considered.

1. *John* 1. 29. *Behold the Lamb of God which taketh* (or beareth) *away the sinne of the world*, why must the Gentils opposed to the Jewes, be meant here in the 9, 10, 11. *verses* that were quoted, and explicated, in the 13. chapter of the opposed Treatise: Its evident, that by the *World*, is meant the world of mankind, even all naturall men, remaining yet in unbeleefe, and no word through this chapter gives us to understand the word *World*, in any other sense then for all men, Jewes and Gentils, abiding in unbeleefe, and so a part may be called by, and spoke of, and too, in the name of the whole, so as the whole is not excluded, but included; and so the Jewes even all, and so many of them as had not yet beleeved on Christ, were also of the world, and called the world, , let us see how the spirit, by this Evangelist gives us to understand the word: Said not our Saviour to the Jewes that did not beleeve on him, *John* 8. 22, 23. *Ye are from beneath*) is not that kept by Satan from beleeving, and so receiving their documents from below, 2 *Cor.* 4. 4. *James* 3. 15.)

I am from above, he came from God, and received all of God, and those borne of God received him, and so were not of the world, *John* 1. 12. *and* 17. 14.) *yee are of this world &c.* Again, was not Jesus Christ a Minister of the Circumcision, did not his ministry in preaching principally appertain unto them, and was not this his ministration the light of the world, which he was while he was here in the world? For I hope in another respect; he was the light of the world, before his taking flesh, and is still since his ascension; now when he was amongst the Jewes, and shewing mercy to a few, said he not while, *as long as I am in the World, I am the light of the world*, *John* 9. 5. and speaking of those that unfainedly beleeve on him, saith he not, *that they are not of the World, but he hath chosen them out of the world, and that the world hateth*, and hath hated *them*: *John* 15. 19. *and* 17. 14. now were they not of the Jewes before, and then the world did not hate them, *John* 1. 1. 7. And did he not choose them out from among the unbeleeving Jewes? And were they not the Jewes that hated them for their ministration, which while Christs personall presence was with them, extended no further: Is it not as evident as the light, that the unbeleeving Jewes were a part of the *World*; and also called together with unbeleeving Gentils, *the World*; Now when *John Baptist*, whose ministration appertained to the Jewes, was preaching to prepare the way of the Lord, and calling the Jewes that did not yet beleeve, to repentance, and faith, and laying before them a foundation for both; that he should point to Christ, and set him forth as the *Lamb of God, that taketh away the sinnes* of other Nations opposed to them, what a grosse, and absurd concepiton is this, and how derogatory to *Johns* ministration.

2. *John* 3. 16. Our Saviour Jesus Christ himselfe was preaching to *Nicodemus* a Jew, and laying down the Doctrine of the foundation of the new birth, and the ground why whoever beleeveth on Christ should not perish, as he had fore-shown, *verse* 14, 15. He saith, *verse* 16. *For God so loved the world, that he gave his only begotten Sonne* (which is explicated 1 *John* 4. 14. *The Saviour of the World*, and then he saith not, that the world) *but that Whosoever beleeveth on him* (in which beleeving they are chosen

out.

out of, though remaining yet in the world, that theſe Beleevers) *ſhould not periſh, but have everlaſting life, ver.* 15, 16. and mind his ground, *verſe* 17. *For God ſent not his Son into the world to condemne the world,* (that was not the end of his firſt comming, *but that the world through him might be ſaved*; (and if once ſo ſaved, they ſhould not be ſuch a world) and now mind his diſtinction of the world into its parts, thoſe that in beleeving are choſen out of it, and yet remain in it, and thoſe that by their unbeleef remain not alſo in it, as Believers alſo do, but of it alſo; & ſo are ſtill properly called, the world, as its ſaid *verſe* 18. (not the world) *But he that beleeveth on him is not condemned*; *But he that beleeveth not is condemned already* (mind the ground, from *verſ.* 14, 15, 16, 17.) *becauſe he hath not believed on the name of the Son of God* (& now mark theſe are ſtill the world) *verſe* 19. *And this is condemnation that light is come into the world, and men love darkeneſſe rather then light*; ſee what is here meant by the *World*; And is any man ſo fooliſh to think Chriſt told *Nicodemus* a Jew, of Gods love to the Gentils oppoſed to the Jewes, to bring him in to beleeve, or that the choſen generation that are borne of God, and one in Chriſt, partakers of all his Son like priviledges, muſt the greater part of them periſh for their unbeleefe, as is affirmed of the *World* here, that he ſaith meaneth them.

3. *John* 6. 51. Our Saviour ſpeaking of the life he hath procured to, and for the *World*, diſtinct from eternall life, which only thoſe that feed on him (and therein come forth of the world) receive, as is fore-ſhown: Thinks he that the life of the Jewes was not procured by Chriſt, or that the Iewes in feeding on him, ſhould not have eternall life: And our Saviour being here preaching to the Iewes: he ſheweth the ſame abſurdities, in ſaying the *World*, here meaneth the Gentils, oppoſed to the Jewes.

4. *John* 12 47. He that readeth this may ſee clearly from *verſe* 34 to *verſe* 42. and ſo to this 47. That our Saviour ſpake to the Jewes, and that in the 20. *verſe* makes nothing againſt it, for it is not ſaid thoſe Greeks, before this ſpeech, and if they did, that hinders not, for if they were Greaſians, by nature, yet they were Proſſelited, and ſo Iſralites by profeſſion, and ſo one and

the same Nation with the Jewes, and not then reckoned Gentiles opposed to the Jewes, *Exod.* 12. 48, 49. And yet its not certain, they were Grecians by nature, for even Jewes as well as others proselited, were called by the name of the country where they were borne, and lived, *Act.* 2. 5. to 12. So that however it go, yet our Saviour spake to them of the Jewish Nation; And that also by the world is here meant men in naturall state, and unbeliefe, more specially is evident, for he saith, *vers.* 47. *And if any man heare my words, and beleeve not, I judge him not*, (is not this unbelievers), and matke the reason; For, saith he, (speaking of his first comming and ministration) *I came not to judge the world, but to save the world*: Now shall any conceive, as if our Saviour gave a weake and forceleſſe ground, as, *I judge not him that beleeveth not, for I came not to judge, but to save* beleeving Gentiles; sure that could be no let to his judging unbeleevers; besides, How shall the Gospell of Christ judge them that reject Christ, if there were no truth to them in the Word preached to them, *vers.* 48, 49, 50. see the opposed Treatise, *chap.* 13.

5. 2 *Cor.* 5. 19. Its manifest here, that the world, is the world of mankind, that must all appeare before the Judgement-seat of Christ, for many of whom great terrour is feared, &c. as is shewne in the opposed Treatise, *Chapter* 13. where is Answer sufficient for this, not at all taken away by this opposer.

6. 1 *Jo.* 2. 2. Fore-answers may clear his perverting of this place also: It being manifest that the opposition is between beleevers, and unbeleevers; and for his Exposition, as it is a denial of Christ come in the flesh, so it crosseth much truth himself calleth mysteries, for about Christs taking the nature of men, & dying for men, there never was difference made between Jew and Gentile, he that makes the difference to be in that, denyes him to be the Saviour of the world; The difference came in after Circumcision, about freedome for enjoyment of priviledges; And he that by distinction maintaines that difference now, denyes Christ to be come in the flesh; and what shall wee say of him that in respect of propitiation, and advocation, in speaking of peace, pardon, and righteousnesse, &c. keepes, and holds forth the distinction

ction between Jewes and Gentiles, and consider Gentiles in Christ, opposed to Jewes in Christ; when in these things it is affirmed, there is neither Greeke nor Jew, Barbarian, Scythian, Bond or free, but Christ is All, and in All, *Colos.* 3. 11. *Gal.* 3. 28. But I forbeare to say what might be said in this, and is already in the opposed Treatise, &c.

7. The word, *Might*, in *Job.* 3. 17. which in this place (saith he) doth carry the force of an undoubted and absolute certaintie; and is as much as shall certainly be saved: He might be answered here with a flat denial; But I will deale fairely, and faithfully with him; he knoweth I am no linguist, and that I must go by my Dixionary, the name or nowne, *Might*, signifieth power, strength, force; But the word, or verbe, Might, signifies often, but potentiall, that might or may be; and in the Scripture, when it is joyned to another word, it frequently points out one medium effected, that another businesse may be effected thereby: And this word, Might, is spoken sometimes Applicatively by those that enjoy a first fruits of that other businesse effected by the first *medium*; and then, Might speaking of a thing fore-done, for the procuring of that experimentally enjoyed, must needs carry the force of a certainty; and such are all the places he hath quoted, *Gal.* 1. 4. & 4. 4, 5. *Ephes.* 5. 25, 26, 27. *Tit.* 2. 14. And we neither will nor need deny that force to be in the word in those places; which yet in his owne quotation of them hold forth the distinction, between the businesse done by, and in Christ with God for men, that he might work in men to bring them to God; and that he doth thereby so worke in men; which himselfe hath so mightily opposed, and we will grant him yet a little farther, that the word [Might] hath sometime reference to Christ only, and then it hath the force of an absolute certainty, as *Heb.* 2. 14. And sometime it hath reference to those that by grace are made one in Christ, and reckoned after Christ, and to some peculiar priviledges of theirs, and then it also hath much force of certainty, as *Heb.* 9. 15. But sometimes it is used more generally about the death and ransom of Christ, and the means and ministration procured thereby, with the end thereof, and of any motion of spirit sent forth therein, and hath

reference to such as are not yet brought in to God, as are yet in unbeliefe. And then the word [Might] though it have a hopefulnesse for all, and a force of certainty for such as are overcome to beleeve, yet not such an absolute certainty for all it concerns, that without all doubt they shall certainly beleeve, and be eternally saved; surely all that paines and cost was, that they might bring forth good grapes, and yeeld him the fruit of his vineyard, which yet they did not, *Esay* 5. 1-7. *Luke* 20. 9. to 16. But to come to the word [Might]. Concerning all Nations, whom he made, &c. *Act.* 17. 27. That they should seeke the Lord; if happily they might seeke after him, and find him, though he be not far from every one of us; and concerning the Jewish Nation, in a prophecie of Christs preaching, and declaration of the testimony, and Law given them to declare to their children, *Psal.* 78. 6. 7. &c. That they might know &c. That they might set their hope in God, and not forget his works, but keep his Commandements, &c. might not be as their Fathers, *A stubborn and rebellious generation, &c.* Now if any with a brazen face would say; Might here had the force of an absolute certainty; the sequele in both places will prove him false, for they did not all so; but to come to the very Text thus by him abused, *Joh.* 3. 17. For *God sent not his Sonne into the world to condemne the world, but that the world through him might be saved.* Here if [Might] have the force of an absolute certainty, the world shall certainly be eternally saved (or otherwise then in, and by himselfe ransomed, and preserved, and means used that they might repent, beleeve, and so be saved) How is that true, our Saviour saith of the same world distributed into parts, *verse* 18. *He that beleeveth on him is not condemned; but he that beleeveth not is condemned already, &c. vers.* 19. 36. Where were Mr. *Knowles*, and Mr. *Garners* eyes, that durst presume to force such a contradictory sense on this place; But let us see this very word [*Might*] in this Evangelist, and and take the interpretation from our Saviours own mouth, *Joh.* 5. 32. 33. 34. *There is another that beareth witnesse of mee, &c.* (now did not *John* beare witnesse of the light, *that all men through him might beleeve, Joh.* 1. 7. And are not here many of them to whom he did beare witnesse, that did not beleeve: Besides, our Saviour

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in this *John* 5. farther instructing and teaching these Jewes; Doth he not say expressly, *vers.* 34. *These things, I say, that Jee might be saved* (behold the same word that is in *John* 3. 17.) and yet doth he not say to the same Jewes, *Ioh.* 5. 40. *Yee will not come to me that yee might have life.* Oh how contrary is the mind and exposition of Christ, to the mind and exposition of Mr. *Garner*, whose corrupt sense is of ill consequence.

8. The words, *Gave, Give, Send, Sent*, Joh. 3. 16, 17. we are every where in Scripture, speaking of this businesse, saith he, *pag.* 79. To understand therein the everlasting blessednesse, and salvation of those for whom God *Gave, Sent, &c.* This is so contrary to Scripture, and truth, that nothing need be said thereof, the next verses 18, 19. 36. confuting it, 1 *Cor.* 6. 8. *Mark* 12. 2-8. and *Joh.* 6. 32. *My Father giveth you the true bread from heaven*; And what was this lesse then that; *John* 3. 16, 17. and yet they mist that everlasting blessednesse, &c. *John* 6. 66. ☞ 1.

" 9. The words, *Taketh away*, in *Joh.* 1. 29. *Taketh away the* " *sinne of the world*: Here, and else-where, he saith, the words " *Taketh away*, is, *Hee certainly, fully, freely, powerfully*, and for " ever taketh them away (and this in some sense might stand, " but he stops not here, but proceedeth, and saith) it signifieth, " a perfect powerfull, absolute, and compleat removeall, and " that for ever, yea, of the dominion, lordship, merit, wages, " power and strength of sinne, so as the one, or the other, shall " never returne any more; yea, so as makes to the perfection, " and salvation of those from whom hee taketh them away, " &c. *pages* 66, 67, 68.

Are not here glorious and high words? Are his own sinnes thus taken away thinke you? (what ever they may be hereafter:) Is he already so much freer then the Apostles were in their times? *Ro.* 7. 15-24 and 8. 1 2 23. *Jam.* 4. 1. *Joh.* 1. 7. 8. 9. But let the businesse be weighed in the Ballance of the Sanctuary; *Taketh away*, both in Scripture, and common use of speech may be truly and rightly understood: 1. Of one that hath taken sinne out of the way: 2. Of one that doth it, that is ordained to, and able for it, and will do it in all them that come to him: 3. Of one that hath done it in all that have come in to him: And in

all

all these Ends; it is means of Jesus Christ.

First, For *Taking out of the way*: We have two things to note, how sinne lyeth in the way between God and men, to make a separation, and so to stop the passages, and make it impassible, either for the mercies of God to bee extended to men, or for mens approach to God; And these are;

1. That great offence of our first Father *Adam*, by which sinne entred into the world, and death by sin; so as all have sinned, and in their receiving of their being from him, are guilty of, and defiled with and under the power of sin, and so subject to Law, and Death, *Rom.* 5. 12. 18. 19. And the truth of God necessitates his Death; and his Justice necessitates his suffering the curse; and till both bee done, and overcome, there can no mercy bee shewne to men, nor is there any passage open for their approach to God; The Winter abides for impassibility of the way, *Heb.* 9. 22. Now Jesus Christ as a publike man in the nature and stead of all, being manifested to take away our sins, and being made a curse for us; and in rising Just, and a Conquerour, offering himselfe a sacrifice to God, hath done this work, fulfilled truth, and satisfie Justice, and so mercy and truth meet; and truth is sprung out of the earth, and hee hath abolished death, removed out of the way that which was contrary to us, opened a gate to life, procured mercy to be shewed us, so as the Winter is past, the way passible, and righteousnesse flows down from heaven, 1 *Joh.* 3. 5. 6. *Psal.* 85. 10. 11. 2 *Tim.* 1. 9. *Cant.* 2. 11. *Psal.* 136. and 145. So far are all men indebted to Jesus Christ for so taking sin out of the way, that mercies are shewne them through him, and a gate opened that they might enter, *Psal.* 75. 3. *Rom.* 14. 9. which might move to submit to him; Though Mr. *Garner* by denying this, teach the greatest part of men to deny the Lord that bought them.

2. This Doore opened through Christ, and these mercies extended testifying of him, and calling to him, *Act.* 14. 17. and 17. 24. 28. *Rom.* 2. 4. God being well pleased in his Son, and delighting in him, lookes downe from heaven upon the sons of men, to see if there bee any that by all this his goodnesse extended, will understand, and seeke after him; but alas, men comming to understanding

derſtanding, and the light of his mercies ſhining on them, they yet abide in darkneſſe, impenitencie, and unbeliefe, hardning their hearts againſt his mercies, &c. *Pſal.*14 and 53. with *Rom.* 3.10, 19. And this moſt properly is called, *The ſinne of the world, John* 1.4,5-10,11. 1 *Joh.*5.19. And 'tis terrible to perſiſt therein, *Pſal.*68,18.21. For this provokes more highly then the former; ſo as from the love God beares to his Son, it would ſtop all continuance of mercies and meanes, and cauſe the ſhutting of the doore to repentance and life, but that even this Jeſus, againſt whom they ſo ſin, doth mediate for them by vertue of his ſacrifice, and takes this ſin alſo out of the way; that hee procures lengthening the dayes of his patience, and continuace of mercies and meanes with ſome ſtriſe of ſpirit to them, 1 *Tim.* 2.5. *Luke* 13.6.9. *Eſay* 53.12. And for the taking away of their ſins, are all men beholding to Chriſt: yea, this may bee often done, even for ſome that have ſinned deeply, and though crying in their diſtreſſe, yet their heart, not upright with him; And they may come after, for provoking him that ſo oft forgave, and tooke away wrath, to be abhorred. See this expreſſ. *Pſal.*78 37, 38, &c. *Numb.*14 17 20. And the more and ofter Chriſt hath ſo taken ſin out of the way, and removed wrath from men, the more are they engaged to ſeeke and ſubmit to Jeſus Chriſt, nor can all Mr. *Garners* glorious words free them from that engagement.

Secondly, For having fitneſſe, power and readineſſe, to take away ſin even out of the conſciences, and nature of men, and ſo to be ordained, and ſet apart as the *Hee*; and the only *He*, that both can, and will do it in all that in beleeving come to him; and is ſo ſet forth, and pointed out, that men might know where to ſeeke and find this; and this alſo is Jeſus Chriſt the Lambe of God, by reaſon of what he hath ſuffered, and done, and received; He is the Atonement, and propitiation for our ſins, even when we beleeve not, *Rom.*3 24 and 5 18. 1 *Joh.* 2.2. and ſet forth alſo to be a Propitiation (which ſure he is before ſet forth) through faith in the blood, to declare his righteouſneſſe for remiſſion &c. *Rom.*3 25 26. And ſo there is bleſſing in him for all Nations, ſo as who ever of them, though ungodly, are by

his grace drawne in to beleeve on him that justifies the ungodly; he receives remission &c. *Act.* 10.43-46. *Rom.* 4.5. And so is he set forth, *The Lambe of God which &c.*

But now here is to be noted; that as Jesus both so hath in the two former respects taken, & taketh away the sin of the world; and likewise both is, and is set forth, the Propitiation for their sins; that hath propiated, yea, even the Propitiation through faith in his blood, able, & ready to take sin out of the cōscience, and nature of all that by his goodnesse come in to him in beleeving on him, *Act.* 10.43. even so also, this is noted, and that also upon the very same ground.

1. That those who by all this goodnesse of God in & through Christ, and by all these engagements vnto Christ, by what hee hath done for them, and doth to them, and hath to bestow on them, are not, and will not be drawne from their own wayes to him, but loving darknesse rather then light, remaine impenitent, and unbeleeving, & so they remain still under guilt of sin in conscience, *Joh.* 16. 8,9. Under condemnation, *Joh.* 3. 18, 19. Under wrath, and cannot see life, *Joh.* 3.36. and therefore under sin and condemnation, and wrath, and cannot see life; even because by all this light and mercy shewne, they have not been prevailed with to beleeve on his Name, *Joh.* 3. 18. 36. & 16. 8. and so they remaine of the world still, lying in wickednesse, 1 *John* 5.19.

2. That such as are overcome by his Spirit, in the appearance of his so great grace to beleeve on him; they though ungodly, of the world, and sinners when they are comming in to him, yet being prevailed with to come in beleeving on him, he forgiveth, justifieth, washeth with the vertue of his blood from the sins of the world, and so enableth them to receive remission of sins, and to depend on him for eternall life, *Rom.* 4.5. 22.25. & 5.1-6. 8-10. *Act.* 10. 43. And so in all and every respect hee is most truly called, *The Lambe of God, which taketh away the sinne of the world*, or sins of the world.

But now this is to be farther noted; That so many as are by his grace brought in to beleeve on him, and so united to him as they are cleansed from the sin of the world, and begin to partake

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of the Divine Nature, being borne from above, and ſo waſhed, 2 *Pet.* 1. 2, 3. *Joh.* 3. 3. 5. even ſo though they be ſtill in the world; yet they are not of the world, nor according to the account of God, and thoſe taught of God, now reckoned of the world, *Joh.* 15. 19. & 17. 14. but brought out from the power of darkneſſe and Satan, *Act.* 26. 18. *Coloſſ.* 1. 13. in which before they were, and the world ſtill lyeth, 1 *Joh.* 5. 19. But theſe are now borne of God, ſons of God, *Joh.* 1. 12, 13. *Gal.* 3. 26. The ſeed of *Abraham, the heires and Iſrael of God, Gal* 3. 29. & 6. 16. Yea, *Sion, Jeruſalem*, a people choſen out of the world, *Joh.* 15. 19. 1 *Pet.* 2 9, not the world: But now theſe; while in this life however juſtified in conſcience and ſpirit made alive for righteouſneſſe ſake; and their perſons as they are one with Chriſt, and partake of the Divine Nature, are ſons of God preſented in, and through Chriſt, ſporleſſe before God, and ſo delighted in; yet as they ſtill carry old *Adam* about them, and ſo have ſtill the fleſh, in which dwels no good thing, but an evill inclination, anoying with its ſinfull luſts, which God approveth, or juſtifieth not; ſo by reaſon hereof, and the temptations of the world, and Satan, it ſo falls out, that even beleevers in many things offend All, and ſometimes ſome more grievouſly, *Rom.* 7. 15-24. *Iames* 3 1, 2. 1 *Joh.* 1. 9, to 1 *Cor.* 5. So that though in ſpirit, and in reſpect of their union with Chriſt and ſtate of ſon-ſhip, and being reckoned after him, and ſo juſtified; yet in reſpect, and the evils of their wayes, with which God is not pleaſed, nor doth juſtifie; but teſtifie diſpleaſure againſt; they need ſtill to have their feet waſhed, and their wayes healed, and ſo their evils, and ſins to bee ſtill taken away, till they, and all that which concerneth them be perfected, *Pſal.* 138. 8. *Joh.* 13. 10. *Rom.* 7. 14. 24. And on this ground of the former done, it is beleeved, *Iſa.* 26. 12. and prayed for, *Pſal.* 85. 4-6. And this doth Jeſus Chriſt by his ever-living to entercede for ſuch, *Heb.* 7. 25. And by vertue of the ſpirituall application, and ſprinkling of the vertue of his blood, *Heb.* 9. 12. 13 14. & 12. 24. 1 *Joh.* 1. 7. Now as theſe in whom he doth this, are not the world, but his Church, and peculiar people; ſo this worke is not expreſſed in thoſe tearmes, *Taking away the ſinnes of the world*; But *the ſanctifying, purging, or taking away*

the ſinnes of the people, Hebr. 13.12. & 2.17. *Tit.* 2.14. And *The waſhing, and cleanſing of his Church, that in due ſeaſon hee may preſent it as ſpotleſſe to himſelfe; as hee now preſents it in himſelfe to his Father, Eph.* 5.26,27. And of this ſort is that, *Iſa.* 6.7. *Rom.* 11.27. and ſo not ſerving for Mr. *Garners* ill purpoſe. ☞ 1.

10. The word [*Not Imputing*] 2 *Cor.* 5.19. (where it is ſaid) *God was in Chriſt reconciling the world unto himſelfe, not imputing their treſpaſſes to them*; This he makes all one, and the ſame with *Pſal.* 32.1,2. *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered: Bleſſed is the man to whom the Lord imputeth not iniquity, and in whoſe ſpirit there is no guile*; (which latter expreſſion, not mentioned by *Paul*, two other are put in for it, namely) *Imputeth righteouſneſſe*, and will not impute ſin, *Rom.* 4.6, 7, 8. All the ſame (ſaith Mr. *Garner*) with that 2 *Cor.* 5.19. in *pages* 116, 117. But on what ground? Is it any where ſaid, The world beleeveth on him that juſtifieth the ungodly, or that God imputeth righteouſneſſe to the world, or that there is no guile in the ſpirit of the world, or that God will not impute ſin to the world; or bleſſed is the world, &c. All which is affirmed of thoſe mentioned, *Pſal.* 32.1,2. *Rom.* 4.4,8. Sure hee that cou'd treate ſo of the time of which this was ſpoken, might alſo have ſeene it ſpoken of the firſt Judgement that was to come on mankind, in which God went to Judgement with his Sonne, and was imputing to, and charging on him, and not on the world, their treſpaſſes; and on that gound will impute ſin to the world, for not beleeving on, and ſubmitting to him, *John* 3.17,18.

But enough of this, and remaining yet unanſwered in the oppoſed Treatiſe, *Chap.* 13. *page* 66,67. as alſo in ſhewing his forced ſenſe on the words, *Taketh away ſin*, in *John* 1.29. yea, and what will Mr. *Garner* ſay of ſuch as have their ſins freely forgiven, and yet afterwards both charged with ſinne, and condemned for it, *Matth.* 18.23. to 35. I hope he will not ſay, It was ſuch a forgiveneſſe as is mentioned, *Pſal.* 32.1,2. *Rom.* 4.5,6,7.

11. The word [*Love*] in *John* 3.16. *God ſo loved the world, that he gave his only begotten Sonne*: This, ſaith he, is the everlaſting powerfull, quickning, pardoning, and ſaving love of God in his Sonne, *pag.* 78. (and had he gone no farther, I would have

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endevoured to take it, but he addes) *Drawing everlaſting love of God to them* (yea, he makes it the ſame with that he had ſaid before) that the world ſhould be accounted the people of God, and obtaine remiſſion of ſins, and ſalvation by the death of Chriſt, (to which hee abuſively quoteth many places of Scripture, not one of them ſaying for) *page* 75.

For anſwer to him firſt let the Text be read, *Joh.* 3. 16. where the words are not, That God ſo loved the world, that he gave his only begotten Son that the world ſhould not periſh, but have everlaſting life; This is Mr. *Garners* doctrine, not Chriſt his Doctrine, or ſaying; but Chriſt his ſaying is; *God ſo loved the world, that he gave his only begotten Sonne, that whoſoever beleeveth in him* (where is a Diſtribution ſure, *whoſoever of the world beleeveth in him*) *ſhould not periſh, but have everlaſting life*: (And then it followes) *verſ.* 17. *For God ſent not his Sonne into the World, to condemne the world, but that the world through him might bee ſaved*; (now his firſt being ſent, and comming into the world, was not only to dye, and riſe, and offer ſacrifice; but alſo to beare witneſſe of the truth; to preach the Goſpell of peace, and that to this end, that all through him might beleeve, and be ſaved, yea, even thoſe who for not believing were not eternally ſaved; *John* 1 4-7. 10. 11. & 5. 34-40. & 12. 46, 47, 48-50. And thoſe that through beleeving on him partake of this ſpecial ſalvation, were choſen out of the world, and not reckoned of the world, *John* 1. 12, 13. & 15-19 & 17. 14. And the reſidue remaining in unbeliefe, were reckoned the world ſtill, and ſo it followes here in the Diſtribution) *verſ.* 18 *Hee that believeth on him is not condemned* (as the world is. 1 *Joh.* 5. 19.) *But he that beleeveth not is condemned already, becauſe he believed not on the Name of the only begotten Sonne of God*; (now marke the explication of the condemnation of the unbeleevers, who are ſtill reckoned. The world) *verſ.* 19. *And this is the condemnation, that light is come into the World* (and is not this Chriſt, and the Goſpell, and love, light and mercy, held forth there through, as *verſ.* 14, 15. *chap* 1 4 5 7. 9. 10. 11.) *And men loved darkneſſe rather then light, &c.*

Now let Mr. *Garner* view his charge on others, *page* 76, 77. and ſay, *Who wrangles with God, and queſtions the wiſdom of the Ho-*

by Ghoſt for ſpeaking to us after another manner? Doth not he that chargeth his ſayings and expreſſions, with errour, abſurdities and falſhood, and preſumes to put independant ſenſes on his words, and alter his phraſes, and teach him how to ſpeake? And why ſhould any of us ſo do? But ſecondly, let this alſo be noted, that though God be love it ſelfe; and ſo love in him is infinite, glorious &c. yet no love proceeds from him to, nor can be ſaid to love any of fallen mankind; but in the gift of his Son, and through his Son: And whom in that gift of his Sonne, and through him God is ſaid ſo to love, as to doe them good, and that ſet forth for our example; we may ſee, *Matth.* 5 44. to 48. Whence when men by his goodneſſe ſhewne, and meanes uſed by Chriſt, doe not come in to beleeve, and ſubmit to him, but take offence, and ſtumble at, and rebell againſt him; They are ſaid, to fight againſt him without a cauſe, for his love; to be his adverſaries; to reward him evill for good, and hatred for his love, *Pſal.* 109 3.4,5. And when for contempt of, and rebelling againſt his love in the fruits thereof he ſaith (where their wickedneſſe is found) there I hated them, and I will love them no more, *Hoſea* 9 15. Oh how croſſe is this to Mr. *Garners* ſenſe! And yet thirdly, we might note the Diſtinction and difference in the ſtreamings of Gods love; betweene his love of the world of mankind; and his love of his only begotten Sonne that hath done his will for mankind, and how of thoſe that believe in Chriſt that he loveth them, as he loveth his Son; But hee is no where ſaid to love the world as he loves his Sonne, but enough that remaineth yet unanſwered by Mr. *Garner*, and may diſcover his forced ſenſe upon this place, and cleare all his quotations from ſiding with him, is already ſhewne in the oppoſed Treatiſe, *chap.* 15. *pag.* 89. to 94. Though Mr. *Garner* plead never ſo much for wicked men, to make them beleeve their ſins are not againſt, much leſſe ill requitals of ſuch love &c. 1.

12 The word *Reconciliation*, or *Propitiation*, or *Atonement* (and the like of pardon, or purgation) 2 *Cor.* 5. 19. Reconciliation here in theſe words where it is ſaid, *God was in Chriſt reconciling &c.* "Is (ſaith Mr. *Garner*) no leſſe then Remiſſion "of all their ſinnes through faith in Chriſt, then making them

"them the righteouſneſſe of God by Ieſus Chriſt, *page* 116. gi-
"ving them remiſſion of ſinnes, and putting them in a conditi-
"on of perfect righteouſneſſe, and true bleſſedneſſe through
"faith in Chriſt, wrought in them by the power of God in the
"miniſtry of reconciliation: No ſelfe then ſalvation through
"faith in Chriſt *page* 119. (and mind his after explication,
"ſaith he) No taking away of ſinne, no Redemption, Recon-
"ciliation, or Atonement wrought for any but by the ſprinck-
"ling, or application of the blood of Chriſt upon them, nei-
"ther is it any other way of uſe to us, neither doth it any other
"way ſpeak good for us before God, but as it's ſprinckled on our
"conſciences by the power of the Spirit: *page* 194. Neither are
"any perſons redeemed or purchaſed with the blood of Chriſt,
"not have they any part in his death and blood ſhed, who have
"not their conſciences ſprinckled with the blood of Chriſt,
"neither doth his blood any other way redeem, purchaſe, recon-
"cile, or make Atonement &c. Surely were it not for the ſake
of ſome others, I ſhould no otherwiſe anſwer theſe grievous
blaſphemies of the death, Reſurrection, and preſenting of the
vertue of the precious blood of Ieſus Chriſt, and his invaluable
Sacrifice offered to God his Father, then they did *Rabſhekah*;
with ſilence, *Iſay.* 36. 21. For he knoweth that in the oppoſed
Treatiſe, it is ſhown by, and according to Scripture, that there
is none reconciled in heart to God, none Redeemed from a-
mong men to God, no purgation in Conſcience, but by the ſpi-
ritual ſprinckling, and application of the precious blood of
Chriſt, and ſo in the application, and receit of that reconcilia-
tion, propitiation, Atonement, Redemption, purgation and
righteouſneſſe, which Ieſus Chriſt hath by, and in himſelfe
wrought with God for men, and in whom it is perfect and
compleat, before any receive the ſame; and though here
through many mercies by him be reached unto men to draw to
him; yet this Atonement, &c. is received no other way, but in
receiving him, in whom it is, and from whom it is never devi-
ded, as is alſo ſhown in that other Treatiſe, of the diſcourſe a-
bout the precious blood of Chriſt; And in this Reply alſo, which
diſtinction he hath ſtriven to confound, and yet now in his fa-

ſhion

Sion, he would seem to acknowledge it, but to the greatest dishonour to Christ, and injury to men, and to Saints also, that ever I saw in any writer, that confesseth Jesus that was borne in *Bethlehem*, and of the Virgin *Mary*, to be the Christ, which yet I hope in part he doth, but here in these affirmations, it is evident without any wresting or glosse.

1. He hath denyed, That Christ by the vertue of his blood, and Sacrifice offered to God, hath purchased All men, of God, and received the right of Lord-ship over them thereby, and so a power and right of judgeing them by his Gospell, and aggravation of their sinnes, by his blood shed for them, and mercies extended there through to them: For he hath peremtorily affirmed that there are no persons purchased with the blood of Christ, who have not their consciences sprinkled with his blood; and that his blood doth not any otherwise purchase them by sprinckling upon the Conscience: And so hath plainly denyed the truth of those sayings of the Holy Ghost, *Ro.* 14. 9. 12. *Phil.* 2. 9, 10, 11. *Acts* 10. 36. 42. *Psalme* 2. 6. 10.

2. He hath fully denyed all that preparation and provision of Redemption, Reconciliation, Atonement, righteousnesse, life, and Spirit, which God by vertue of the precious blood and Sacrifice of Christ presented to him, hath made in Christ to be preached to men, to invite them to come in to him and receive it, yea, for any, but those that are come in, and have it already; for hee affirmed that there is no taking away of sinne, no reconciliation, Redemption, or Atonement, wrought for any, but by the sprinckling, or application of the blood of Christ upon them) which is sure in their in-comming, and within them) and so hath denyed the truth of these Scriptures, *Joh.* 14. 5. 9, 10, 11. 2 *Cor.* 5. 10-14-19. *Prov.* 9. 2. 6. *Mat.* 22. 1-14.

3. Hee hath also denyed the will of the Father, that all should honour the Sonne as they honour the Father, *John* 5. 23. for he denyeth the Lord Jesus Christ, the glory of all the mercies, light, meanes, and spirituall motions, he by the vertue of his blood and Sacrifice offered to God, hath procured for, and extendeth to the Sonnes of men, to call, invite, and move them to repentance, and turning in to God, for he saith plainly, neither

neither is his blood any other way of uſe to us, neither doth it any other way ſpeak good for us before God, but as it's ſprinckled upon our conſciences by the power of the Spirit: And ſo he hath denyed the truth of that affirmed in *John* 1. 4 11, *Pſalme* 75 3. *Col.* 1. 17. *Rom.* 2. 4. *Acts* 14. 17. *and* 17 26. 31.

4. Hee hath alſo denyed the mediation of Chriſt between God and men, by vertue of his blood and Sacrifice offered to God 1 *Tim.* 2. 5. *Iſay.* 53. 12. yea, and alſo his ſpeciall Advocation, and interceſſion, by vertue of his precious blood and Sacrifice with God, for Beleevers, 1 *John* 2. 1. *Heb.* 7 25. In that he ſaith; his blood is no other way to us, neither doth it any other way ſpeak good for us before God, but as it is ſprinckled upon our conſciences; now in ſprinckling on the conſcience, it ſpeaketh peace and good to us, and purgeth within: And if it had not ſpoke good for us, and Chriſt by it had done nothing with God for us, what is that which brought it to us, or is he of their mind, that thinkes their was no dying of Chriſt for us, but his dying in us; I hope he is farre from that, but I fore care, though here is juſt cauſe to ſay further, only he hath denyed one part of that mediation mentioned *Heb.* 9 15.

Thus hath he altogether denyed, and raced the Goſpell, as it is ſet forth to be preached to unbeleevers, as a truth, that they might beleeve, and in beleeving might receive, and for not believing be under ſinne; for he hath affirmed, their is no Redemption, no Reconciliation, no Atonemen', (and ſo no ſinne taken out of the way, no pardon, no life obtained, wrought, or made with God by Chriſt, or received into the hands of Chriſt, for men to diſpence to ſuch as beleeve, that it might be preached to them in his name, that they might beleeve (as *Paul* did to ſuch as yet beleeved not, *Acts* 13. 38, 37, 38.) but this mans ſayings give out, that of all this there is nothing done with God for any; by Chriſt his Dying, Reſurrection, Aſcenſion, offering Sacrifice, and mediation by vertue of all with God, nothing hath his blood done for any, till by ſpirit, it be ſprinckled on their conſcience, nor doth it any thing with God for any by his preſentment of it to God, nor any other way but by ſprinckling upon the conſcience, and ſure that is not till they

be made Beleevers, ſo as they come to the blood of ſprinckling; ſo that till men be Beleevers, and firſt waſhed by his blood, there is, by Mr. *Garners* doctrine, nothing done for them by Chriſt of any worth to be told them, to bring them to beleeve: But there was nothing 2. *Cor.* 5. 19 to occaſion ſuch groſſe conceits; for it is not ſaid of the world, *God hath reconciled the World to himſelfe by Jeſus Chriſt*, as it is ſaid of Beleevers *verſe* 18. nor is it ſaid, God will not impute ſinne to the *World*, as it's ſaid of Beleevers *Rom.* 4. 5 8. nor is it ſaid, God is in Chriſt reconciling a part of the *World*, and ſo is now, and will be hereafter, neither is it ſaid *verſe* 21. God made him to be ſinne for us, and wee were then, and therein made the righteouſneſſe of God in him, but it is ſaid, *That God was in Chriſt reconciling &c.* and this ſet forth as the word of reconciliation put into their hearts to miniſter to the world: But ſo much is ſaid of this in the oppoſed Treatiſe, and this reply, that more need not be ſaid to ſhew the errour of his groſſe conception, neither was there any thing in the Sacrifices and purifications under the Law, to occaſion in him this groſſe conception, for he that reads *Moſes*, and the after hiſtories may ſee, that there were many for whom ſacrifices were dayly offered, and the water of purification made, that yet for not approaching, and for not being ſprinckled were unclean, and to be cut off, elſe *Iſrael* had not been ſo often puniſhed: Beſides, the Goſpell being before even the firſt Teſtament; and the ſprincklings of the firſt Teſtament, ſhadowes of the ſprinckling of the New Teſtament, which is the choyce of the Goſpell, and not to be preached to all men, as the beginning of the Goſpell; about which wee treat is, and ſo this abuſe of ſo many Scriptures to ſuch an end, hath more evill in it then he was aware of, nor doe I ſuppoſe here to diſcover it; ſuch as experimentally know what the new Teſtament is, will diſcerne his miſcarrages in this, ſo that in this, all his ſenſes forced on words, he hath hitherto plainly tought men to deny Chriſts Lord-ſhip over them, and him to be the author of mercies extended to them or that there is any hope &c. yea, even the Saints to deny the prevailency of his interceſſion before, or to procure ſpirituall application; but I am weary with beholding ſuch unſavoury

ſavory ſhifts, only it is meet to take notice of the truth, and fulfilling of thoſe words: 2 *Peter* 2, 12, 13. For the word *Advocation*, he takes away the peculiarity of it, being the ſpeciall and peculiar part of the interceſſion of Chriſt: And to help it, that his ſayings might ſeem right, he ſlanders others, ſaying; they do ſeparate between the Propitiation, and the Advocation, and gives out as if they held, that Chriſt dyed for many for whom he did not Riſe, Aſcend, and intercede, *pag.* 94, 95 189. And as if ſome might receive the propitiation, and not receive the benefit of his Advocation, to which I might anſwer with *Pſal.* 52. 3. 4. fit weapons for his drift: But all that have read the oppoſed Treatiſe, may know the falſneſſe of his charges, and ſuch as read and beleeve the Scriptures may ſee the weakneſſe of his arguings; to make in our ſpeakings, the Death of Chriſt, and the Reſurrection of Chriſt, and his offering himſelfe a Sacrifice to God. diſtinct workes, and to ſay, the one was before the other, and the one is not the other, and yet that in altogether he hath made the Propitiation, and is become *The Propitiation for the ſinnes of the Whole world*, is no deviding of theſe: Again, to ſay he is the Propitiation, before ſet forth ſo to men, and to call his making peace with God for men, and his preaching peace in being, ſet forth as a propitiation through faith in his blood &c. and the worke of the Spirit inabling by faith to receive him (to call theſe I ſay) diſtinct workes, is not deviding, for whatſoever is in him for any, that they might beleeve, yet he is no Propitiation to, or in any, till they beleeve, ſo the mediation of Chriſt, with God for men, by vertue of his propitiation conſidered as a diſtinct worke, is no ſeparating between them: Again in this mediation to conſider the difference between that which is generall for the World, *John* 17 21 23. *Iſay.* 53. 12. and that which is peculiar for Beleevers that come to God by him, which is his ſpeciall interceſſion: *Heb.* 7. 25. *and* 9. 14. 15. *John* 17. 9. 20. and called Advocation, 1 *John* 2. 1. is no ſeparating between Propitiation, and Advocation, yet is Chriſt no where called, the Advocate of the World, no, the Apoſtle doth not ſay ſo much, as if any man ſinne, he hath, but wee (Beleevers) have an Advocate &c. and this ge-

nor all intercession of Christ for all men, and his speciall intercession for Beleevers, by vertue of one and the same Propitiation, is a ground for such as yet beleeve not, to beleeve, and the medium that produceth it likewise, and a ground of speciall consolation to Beleevers, to whom it was a motive, instruction, and patterne, how to pray for all men & how to pray for beleevers: But M. *Garners* sense and interpretation shuts the door of hope against all that already beleeve not, and so takes away the ground of lawfulnesse for praying for all men; for Kings, Magistrates, or Subjects, yea, for any of them till we know them first to beleeve; but enough was said for this in the opposed Treatise, that he hath not answered, as may there be seen, c 5. p. 32. c. 11. p. 58, 59. c. 17 p. 119 & 198. XV.

To come towards an end, the last of his wayes to prove his businesse, that I will mention, is a pretence of unvailing *Mysteries*, the truth is, I should have conceived the florishing Title to have been put on by the Printer, and not himselfe, as it befell me in the Title of the Treatise he opposeth, but that I find this in Master *Knowles* Epistle to the Churches: There are divers mysteries concerning our Redemption by Jesus Christ unvailed in this small Treatise, yea, such by his affirmation, as will make known the knowledge God hath given Mr. *Garner*: And Mr. *Garner* in his Preface calls it, this effusing and unvailing Treatise, and so confirmes the Title, *Mysterie unvailed, and the truth unvailed by Robert Garner*. A faire pretence, and confidently affirmed, to make his opinion to be received; but yet he must give us leave to try all things, and so this pretence, that wee may imbrace and hold fast that which is good, and refuse the rest.

1. It might be queried what he meanes by *Mysteries*, whether that which is hidden, and now by him first revealed, and then he should shew himselfe rashly puft up with his fleshly mind, intruding into things he hath not seen, as will appear, 1 *Iohn* 3. 2. *Col.* 3. 3, 4. *and* 2. 18. or whether he mean that which was hidden & kept secret with God, but now hath bin manifested in the person, & by the Spirit of Christ, and by the Apostles made known and left upon Record, and then his pretence hath

a secret

a secret deny all of Christ come in the flesh, and of the truth of the Apostles record and testimony, *Rom.* 16. 25, 26. or whether he meanes, that which was hid, and is made known, but hath a depth of excellency in it beyond conception, and then he usurpes the office of the Holy Ghost, 1 *Cor.* 2. 9, 10-15. or whether he mean it of that which is manifested and made Known, but vailed so with superstitions, false glosses and interpretations, that till confuted, men cannot rightly see that which is: This is the fairest and best sense to take him in, and thus I conceive his meaning to be, though herein he wrong and rob others of their due, and arrogate to himselfe boasting of other mens line.

2. It might be demanded which of, or how many of the *Mysteries* he meaneth, seeing he pretends *unvailing mysteries*; for the Scripture, and Spirit therein speaking of this glorious life and blessednesse in and by Christ, cals it the mystery, *Rom.* 16. 25, *Ephes.* 3. 3, 4 9. *Col.* 1. 26, 27. *The mystery of God, Col.* 2. 2. *the mystery of Christ, Col.* 4. 3. *the mystery of the faith,* 1 *Tim.* 3. 9. *the mystery of godlinesse, verse* 16, *the mystery of his will, Ephes.* 1. 9. *the mystery of the Kingdome, Marke* 4. 11. yea, *the wisdome of God in a mystery,* 1 *Cor.* 2. 7. So that as God and Christ is on, so the *mystery* is one, which I say not to fault his saying, *mysteries*, for which some destinctions he may so say rightly, *Mat.* 13. 11. (but then he should not have cryed down distinctions as divisions and separation, when he must be driven to use them, and shall not be so charged) for the same that he cals *unvailing mysteries*, he cals *the truth unvailed*; and I will take him every way in the best and most favourable sense; for the truth; or this life and blessednesse in Christ, the wisdome of God and the power of God may be considered, as it was ordained and prepared of God in Christ, and so was in him perfect, even Propitiation, wisdome, righteousnesse, sanctification, redemption, everlasting Covenant, inheritance, Kingdome, glory, union, and fellowship with God, and eternall life; all was prepared by God in Christ, 1 *Peter* 1. 20. and in Christ, *John* 1. 4. *and was with the Father,* 1 *Iohn* 1. 1, 2, though *hid with God in Christ, Col.* 3. 3. And also it may be considered according to

the severall degrees of Gods revealing and giving, and so Jesus Christ the Propitiation in the very nature of man, to take away sinne, abolish death, and overthrow the works of the Devill, that so such as beleeve in him might have life, and the reside reserved to judgement, this was made known in some measure, and beleeved also, before any difference was between Jew and Gentile 1 *John* 3. 5, 6. *Gal*, 3. 15 *Jude* 14, 15. *Heb*, 11, 27. So that I conceive he means not this discovery: Again, God made known to *Abraham* the Gospell more fully, and so made known to him that Christ should come of him, *That in him all Nations should be blessed*, revealed to him the everlasting Covenant, for the spirituall seed, the multiplicity, union and stability of the same seed, and their certainty of enjoying the inheritance, and made that Covenant fore confirmed in Christ with *Abraham*, for all the spirituall seed, which yet made no difference between Jewes and Gentils, according to the flesh, *Gen.* 12. 3. *and* 15. 5. 6. *and* 17. 1. 8. *and* 22. 17. *Gal.* 3. 8. 9. 16. 29 but I will not charge it on him, to mean it of this discovery.

Again, that Christ should suffer and overcome, *and see his seed, and of the travell of his soule*, and that he should be Gods salvation, *and shew forth judgement to the Gentils*, and that God would make a new Testamentall Covenant with his People, *and power out his Spirit on all flesh*, was still further revealed to, and by the Prophet: *Isay* 53. *and* 42. 1 9 6. *and* 49 6 *Jer.* 31. *Joel* 2. Neither did this put the difference between Jewes and Gentils: Yet I cannot though faine I would, cleare him from intending it of this discovery, but I passe it yet; as also the shewing what made the difference, and wherein it was, of that in fit place.

But all this while, the manner of his comming, his Birth, exile, returne, manner of life, his preaching, with the manner of all his sufferings, death, buriall and resurrection, ascension, offering Sacrifice, exaltation, and filling in our nature, with the powring out of the Spirit, and giving the precious promises of the new Testament, though fore mentioned by the Prophets, yet not clearly, but as a thing still hid with God, till it come to be fulfilled and acted by Jesus Christ our Lord, the Holy Ghost also bearing witnesse of him; and then, and so was this *mystery unvailed*,

unvailed, Luke 24. 44-48. *Rom.* 1. 1 5. *and* 16.25, 26. 2 *Tim* 1. 10. And the Apoſtles were the firſt makers known and revealers of this Myſtery, ſo as Mr. *Garner* cannot be the *unvailer* in this ſenſe, nor I ſuppoſe doth he ſo mean, though of theſe things I ſuppoſe he meanes, for to them one head of his myſteries are belonging: And yet further, the Gentils free participation of the benefit of al theſe things by the Goſpel, and ſo to be fellow heirs, and of the ſame body, and to have fellowſhip in all the priviledges of *Iſrael*, without Circumciſion or any outward obſervance to under them to the Iewes, and to make them of the Iewiſh Nation, this alſo was not clear but a hidden thing, till performed by Chriſt, and teſtified by his Spirit, and ſo it was manifeſt to the Apoſtles, who were the firſt declarers and makers of it known, *Acts* 10 *and* 11. *Col.* 1. 23. 26, 27. *Epheſ.* 3. 4, 5, 6, 7. And in this ſenſe Maſter *Garner* cannot be the *unvailer*, nor I beleeve will ſay he is; though of this and the former he muſt needs be underſtood to mean by *Myſteries*: For the glory of Beleevers eſtate at the appearing of Chriſt though revealed that it ſhall be, and they ſhall be like Chriſt, yet how glorious, and what that ſame is, is a thing that is ſtill hid in God with Chriſt, and will not be manifeſted till he doe come again in glory, and appear viſibly, *Col.* 3 3, 4. 1 *Iohn* 3. 2. and I hope M. *Garner* would have none to count him the *unvailer* of this.

3. It might be queſtioned what he means by *Unvailing*, whether the manifeſtation and evidencing that it might appreare, but that is the worke of God in and by Chriſt effecting, and the Spirits teſtifying as is ſhown, or the firſt making known, publiſhing, and witneſſing, but this was the buſineſſe of the Apoſtles and firſt witneſſes, who had the whole Goſpell immediatly from Chriſt his own perſon, as is ſhown, or whether he mean only the blowing away of ſome miſts, and removing ſome darkneſſe caſt on by mens deceits, interpretations, and gloſſes, this is the moſt charitable ſenſe to underſtand him in, though in this ſenſe he is not an *unvailer*, but a gleaner out of thoſe that have done it, yet in this ſenſe I underſtand him.

4. It might alſo be inquired, how he conceived that he ſhould *unvaile myſteries*, whether by ſettingthem forthinwords, or by

ſome

some spirituall illume and demonstration removing the vaile from the heart, and giving an eye to see, surely this latter he is farre from presuming to doe, knowing it is the peculiar worke of the Holy Ghost. *John* 14. 26. *and* 15. 26. *and* 16. 13. 14. 2 *Cor.* 3. 10 11. But the former he must needs intend to doe it by, and with words, which if he intend rightly to doe, he must doe it by the Scriptures of the Prophets and Apostles, for so is the commandement of the everlasting God, *Rom.* 16. 25. 26. their sayings are a light. 2 *Pet.* 1. 19 & not lift up by his understanding to find out better & fitter words to expresse the mind of God in, and call the plain appearing sense his words and sayings hold forth, a corrupt sense, and then say, they must be understood under another notion, and call his formed sayings the true sense, and the mind of God, as is usuall with him, his constant drift being not to *unvaile*, but to *vaile* the Scripture sayings, and therein he is not like to be very profitable in *unvailing mysteries*: But let the Reader of his Booke perpend how many *mysteries* he hath *unvailed*: Mr. *Knowles* saith there are divers of them, and himselfe cals his whole Treatise an *unvailing Treatise*, surely his confounding of things, that are by the Spirit in the Scripture language distinct, and his private sacred leples forc'd on many words, in many places of Scripture should be put in to make many; but they are *mists* not *Mysteries unvailed*: But I will note those he expresly cals *Mysteries*, and though they might be all expresst in three, yet I will doe him right to be as numerous as I may.

THE FOVRTH PART.

1. *Mystery Unvailed.*

"THat there is no way to life and salvation but through Jesus "Christ only. *p.* 33. the only way to life everlasting, is through "beleeving in the Sonne of God, *page* 88. there is no remission of "sinnes, reconciliation, or redemption, but only through faith "in the blood of Christ. The two former sentences verily true, and the latter if he had put it in, *no reconciliation &c. received*, but

but only through faith (for it is in him before receit) and taking it ſo. I acknowledge this firſt of them a moſt ſweet, precious, and uſefull truth, but this acknowledgement is too ſcant to beare the name of the *Myſtery*, for whether men believe it or nott *He is the way the truth and the life*; *Iohn* 14. 6. *The Christ the Sonne of the living God, the Saviour of the World, the Lord of all, the head and Husband of the Church, That whoſoever believeth on him, may receive remiſſion of ſinnes, &c.* And this was declared before his maniſeſtation in the fleſh, by the Prophets *Iſay.* 28. 16. *Acts* 10. 43. and the Apoſtles more fully and clearly have ſet him forth, both Jeſus to be he, and that there is no other: *Acts* 4. 10, 11, 12, And as for the rubbiſh and myſts brought in by the Superſtitious, exalters of Juſtification by workes, bleſſed be God, they have been removed by divers of Gods ſervants before our dayes, and this part of truth more fully, & clearly held forth by many in our daies, then in his Treatiſe. who yet have not ſtiled themſelves the *unvailers*, though teachers thereof, yea, ſuch the bleſſing of God, that very many, yea, ſome children under 14. years of age know and beleeve not only the negative, but that, and the affirmative part of this alſo, ſo that wee can no way count Mr. *Garner*, the unvailer of this *Myſtery*, yea, wee cannot overlooke his evill drift in his pretence of *unvailing* this *Myſtery*, even to vaile and caſt a miſt on 2 *Cor.* 5. 14, 15. *Iohn* 3 16, 17. and 1 *Iohn* 2 2. to hide (that he might deny) the extent of the grace of God, and his preparation in Chriſt for men, and tender to them, and ſo ſhut the doore againſt the greateſt number of men, from having any right, or liberty to look to Chriſt to be ſaved, or any hope in ſo doing.

II. *Myſtery.*

" That Chriſt dyed for all, that is for all Nations, or all kin-
" dreds of people, both Jewes and Gentiles, that ſo all Nations
" of the world might enjoy life, and ſalvation through the
" death of Chriſt, *page* 34, 35 and 124. though the latter part of his expreſſion be very ſcant, and not as Scripture expreſſeth, yet this rightly underſtood without wreſting is alſo true and uſefull; but this ſure was declared by the Prophets, and more plainly by the Apoſtles, *Luke* 24. 26, 27. 1 *Cor.* 15. 3. 4. And is taught by many; but his drift in pretending to unvaile

this Mystery, is to cast a vaile on, 2 *Cor.* 3. 14. 15. and other places, as if full of darkenesse, and equivocation, that hee might deny All, to be All, and call the smallest and fewest number in all Nations all Nations for which he hath no ground, nor when Christ first undertooke for mankind, were there such diversities of Nations; And as all were made of one blood; so in that Nature, he dyed, and rose, and when he rayseth them for whom he dyed, and rose, it will not be with such distinctions of Nations, kindreds, and degrees, so that this is a very poore shift to evade plaine Truth withall.

III. *Mystery.*

"That the grace of God by the death of Christ is more abundantly enlarged and stretched forth then in former ages, *page* "98. 99. Those Mysteries of Salvation under many shadowes, "was limitted only to the Jewish Nation, now by his appearing and suffering in the flesh; Those Mysteries are not only "more cleare in themselves, as being wholly unvailed by the "Sacrifice of himselfe, but also the benefit of them is enlarged "farre and wide unto all the Nations of the earth; who before "had never heard of, nor knowne the sweetnesse of them *page* 130, 131. The first saying is verily true, and the latter also, as it may be understood of the sufferings, Sacrifice of Christ by his Spirit made knowne, and so its sweet, and useful, and was foretold by the Prophets that it should be so, *Isa.* 44. *Joel* 2. and by Apostles, and others experimented and witnessed, *Act.* 2. & 10. *Heb.* 2. 14. And is so in some measure to this day; and if then wholly unvailed, why presumes hee to pretend to unvaile, besides the benefit of the Death, and Sacrifice of Christ hath in some sort beene participated of, by all Nations from the beginning of the world, and still is, *Job.* 1. 45-9, 10. *Act.* 14. 17- & 17. 26. 28. And for tasting the sweetnesse of the choise priviledges manifested, and abundance of grace powred forth, it is hard for him to prove, that all and every Nation, and kindred, Among the Turkes, Tartars, Pagans, Indians, and Salvages doe taste thereof. Though the fewest amongst all, be not all Nations &c. Though his pretence of unvailing, be to cast a vaile on what the Apostles spake without vailing, 2 *Cor.* 3. 14. *Act.* 13. 47. 1 *Joh.* 2. 2.

2. 2. & 4. 14. That he might limit the extent of truth delivered by them.

IV. *Myſtery.*

" That Manna was appropriated by God to the Jewiſh Na-
" tion only, but this true Bread Jeſus Chriſt, hee is not limitted
" unto the Jewiſh Nation only, as that Manna was, but hee is
" ſent of God to give life; everlaſting life unto the Nations of
" the Gentiles, the Heathen, the World, *p.* 101, & 102. This he calls *A glorious Myſtery*: But ſure, had he underſtood it, hee would have expreſt it rightly, and ſo I ſhould have confeſſed his ſaying true; but as he hath expreſt it, I know not well how to ſay, it is truth; for its not proveably that Manna was reſtrained to the Jewiſh Nation only, for a mixed multitude went up with them out of Egypt, and they were not Iſraelites, or Jewes neither by birth, nor circumciſion, for then had they been counted the ſame; but how to underſtand a mixed multitude diſtinct from Iſrael, we ſee in comparing *Exo.* 12. 38 & *Neh.* 13. 3. And this mixt multitude, that alſo had of the Manna, and did firſt loath and murmure, did ſtir up the children of Iſrael to murmur, *Nu.* 11. 4. 10. Egypt typing the worldly ſtate; If the ſeweſt of all Nations be all Nations, as Mr. *Garner* would have us underſtand, how many Nations did then partake of Manna; let him tell us next. But againe, that Jeſus Chriſt was, or is ſent of God to give everlaſting life unto the Nations of the Gentiles, the Heathen, the World, he affirmes in his owne name, as if he were God; for hee hath no place of Scripture ſo ſaying, for though he give life to the world, yet everlaſting life, he neither giveth, nor was ſent, or is appointed to give, but only to thoſe that by the heavenly call are brought in to beleeve on him; who are therein choſen out of the world, and from among the Nations, and no Heathens then, *Joh.* 3. 16. *and* 6. 40. *and* 17. 2 14, yet ſure there is a glorious *Myſtery unvailed* in the Scripture, ſhewing all that was typed or ſhadowed by *Manna*, found and fulfilled in and by Chriſt Jeſus.

1. *Manna*, was ſent from Heaven; corne of Heaven; for which the People did, neither Plow, Sowe, nor reap, but it was prepared, and freely given by God to relieve the people in a

great straight *Exod.* 16. 4. *Psalme* 78. 24 So Iesus Christ was not of mans deviſing or getting, but prepared and ſent of God, that the loſt world might be ſaved: 1 *Peter* 1. 20, *Iob* 33. 24. *Iohn* 3. 16, 17. 1 *Iohn* 4. 14. And the ſame may be ſaid both of the Goſpell: 2 *Peter* 1. 16 20. and of that light and mercy vouchſafed through him to men, *Iohn* 1 4, 5 9. how much more of eternall life given to Beleevers: 1 *Iohn* 5. 11, 12. *Rom.* 6. 23. in with, and by Ieſus Chriſt our Lord.

2. *Manna*, was both corporall meat in ſome ſenſe, to preſerve the naturall life for a ſeaſon, that they might have time of repentance and ſeeking the Lord, *Exod.* 16. 35. *Pſalme* 78. 25. and in ſome ſenſe it was ſpirituall meate, being a type of Chriſt the bread of life, *Iohn* 6. 31, 32, 33. an ordinance or medium, in eating whereof, they might have looked up to Chriſt and fed on him, and ſo ſhadowing the Goſpell and ſupper of the Lord, and other his ordinances, more clear mediums: 1 *Cor.* 10. 1 5. And it was one inſtruction to live by faith, and a probation whether they would or no, *Ezek.* 16. 4. *Deut.* 8. 1. 2, 3. even ſo Ieſus Chriſt is hee that gives life, light and mercy to the world, that they may have ſpace and means to repent & come in to him: *Iohn* 1. 4. 5-9. *and* 6. 33. *Acts* 17. 24 28. *Col.* 1. 17. And he it is that hath given and giveth his Goſpell, the ſupper and other ordinances, as ſpirituall meat and mediums in eating whereof, men beleeving might even feed on him, 1 *Cor.* 10. 1 4. 15. 16, 17. And he himſelfe is that bread of life, *which whoſoever feedeth on ſhall live for ever*, *Iohn* 6. 48, 49, 50, 58 And as all his Goſpell, ordinances and mercies inſtruct to, ſo he himſelfe leadeth thoſe that feed on him to live by faith: *Gal.* 2. 20. And the teaching, tender, and offer of him is a probation of men: *Iohn* 3, 18, 19. 20. all this cleare in and by Chriſt.

3. *Manna*, was a healthfull and ſufficient food, & ſpirituall meat for them all; all Iſrael and the mixt multitude; and common for them, ſo as their naturall lives were preſerved by it, and they might have received inſtruction by it, in eating it to have looked to Chriſt that was to come, and learned to live by faith: *Exod.* 16. 4. 18, 35. *Num.* 11. 4 8 *Neh.* 9 20. *Deut.* 8. 1, 2, 3, 16. And yet with thoſe that in eating this corporall and ſpirituall meate

meat, did not receive inſtruction to look to Chriſt, and live by faith, God was not wel pleaſed, but they periſhed, 1 *Cor.* 10. 1-10. even ſo Jeſus Chriſt is the ſaviour of All men, 1 *Tim.* 4 10. and a ſufficient Saviour for the World, *John* 3. 17. *John* 4. 14. and he hath a *common ſalvation*, *Jude* 3. His light & mercy extendeth to all, to preſerve their naturall life, and lead to repentance, *John* 1. 4, 5 9. *and* 6. 33. *Rom.* 4. 2. His Goſpell to be preached to all *Marke* 16. 15. and that, and his Ordinances, ſpirituall meat for all that come out of *Egyptian* darkneſſe, to the acknowledgemẽt of the Goſpel; that in eating ſuch ſpirituall meat, they might come to Chriſt and feed on him, which thoſe that in eating ſpirituall meat doe not, God is not wel pleaſed with them, *Iudg.* 5. 4, 5. 1 *Cor.* 10. 1 11. but to all that come in by faith to feed on him, he giveth eternall life, *John* 6.

4. *Manna*, was ground in a Mill, or beaten in a morter, and then Baked, tryed or ſodden, and ſo was their meat to eate, *Ex.* 16. 23. *Numb.* 11. 8. So Jeſus Chriſt ſuffered, *and dyed for our ſinnes, and roſe for our juſtification, and by the eternall Spirit offered up himſelfe a ſpotleſſe Sacrifice to God*, and by vertue of all this, and nothing leſſe then this, is he the bread of life, *Iohn* 6. 48 62 63. *and giveth life to the world*, *Iohn* 6. 33. and eternall life to thoſe that in beleeving feed on him. *Iohn* 6. 47.

5. *Manna*, fell and came down in and with the dew of Heaven, *Exod.* 16. 14 13. *Numb.* 11 9 Even ſo Chriſt was freely given in the love of God, *Iohn* 3. 16. and all mercies extended through him, are fruits of his grace, *Rom.* 4. 2. But he himſelfe is made known and given to men in, and with the Goſpell, 1 *Peter* 1. 21 25. that is dew, *Deut.* 32. 2, 3. and by the Spirit that is heavenly Dew: *Iohn* 15 26. 1 *Iohn* 5 6. *Iſay.* 44. 3, 4. much more might be ſaid, as, How *Manna* was gathered on the ſix daies, and not on the Sabbath, ſo Chriſt and his Goſpell, to be imbraced in this life, or elſe he will not be found after, and how that as *Manna* was ſweet to the taſt, ſo Chriſt and his Goſpell: but I forbeare either further ſimilitudes, or diſſimilitudes, others have by the Scripture ſhewn them before. Mr. *Garners* time or mine, ſo that he in this hath *unvailed* no *myſtery*, but ſtrove to caſt a vaile on *Iohn* 6. 33 51. to obſcure the

plainly appearing ſenſe, and to make men beleeve that the life of the world, and the life of Chriſt, that eternall life he gives to them that in beleeving he draws out of the world, is all one and the ſame life: a groſſe and abſurd conceit.

V. Myſtery.

"That the reall manifeſtation and ſuffering of Chriſt in the "fleſh; his perſonall Death upon the Tree, was more wonder-"full glorious, and myſticall in reſpect of the declaration of the "wiſdome, power, and grace of God, which did more wonder-"fully ſhine forth in it, then either the promiſes or ſhadowes "of his Death, ſo it was more wonderfull and glorious then "thoſe, in reſpect of the power & fruit of it alſo, which was the "breaking down the partition wall, which was between Jewes "and Gentils, it was the beginning of life, and ſalvation unto "all Nations of the world, *p* 111, 112, 113 114 & 126 He cals "it the glorious ſaving power of the Death of Chriſt, and ſure-ly I am ready to acknowledge the dying of Chriſt, precious, powerfull, glorious, &c. and the Death of Chriſt exceeding in power, glory and fruitfulneſſe, and that to Gentils alſo: But this hath been unvailed by the Apoſtles, and is clearly held forth in preaching and writing generally; and ſo not *unvailed* by Mr. *Garner*; who hath rather vailed the plainly appearing truth, then unvailed the myſtery in his expreſſions; for the Death of Chriſt was gloriouſly, and ſavingly powerfull, even before his actuall dying, and that to mankind; and in Beleevers from *Adam* to *Noah*, and from *Noah* to *Abraham*, before there was any Nation of *Iſrael* diſtinct from Gentils; *Heb.* 11. 1. 8. and when that diſtinction was; it did not limmit the power of his Death to *Iſrael*, muchleſſe did it limmit it to the Jewes; it only limmitted the enjoyment of the priviledges of the firſt Teſtament to them, and yet not ſo but that the door was open for any Gentile of any Nation, in ſubmitting and comming in by Circumciſion to be one people with them, they might enjoy, *Exod.* 12. *and* 13. though through the pride of the Gentils, this became a partition-wall: And yet farther through Chriſt was much glorified, in being inabled to dye ſuch a death, and mercy and truth met therein; yet the Holy Ghoſt ſpeaketh of

the

the perſonall ſufferings and dying of Chriſt as of an abaſement *Iſay.* 53. 2 *Cor.* 5. 21. *Phil.* 2. 7 8. and of his reſurrection, as that wherein he was mightily declared to be the Sonne of God *Rom.* 1. 4. and ſayeth expreſly, notwithſtanding his denying, that if he had not riſen, wee had been yet in our ſinnes, and faith and preaching vain: 1 *Cor.* 15. 17. And that he is exalted to be a Prince and a Saviour &c. *Acts* 5 31. and received (ſpirit) gifts in the man (for men) even for the rebellious alſo, *That the Lord God might dwell among them, Pſalme* 68 18, and by this ſpirit making known, and apply'ing the death of him that is riſen, that was once dead, and is alive for evermore, it is that his death is ſo glorious, powerfull, and ſaving in men, as is foreſhown; But Mr. *Garner* ſaith expreſly, that to dye for men, and to gather them together in one, is one and the ſame thing, *pag.* 126, ſo that he doth but talke confuſedly when he talkes of ſprinckling, for blood-ſheding and blood ſprinckling are by this ſaying one and the ſame thing, ſo that here he vailes the *myſtery* in Scripture unvail'ed,

VI. *Myſtery.*

"That Chriſt was fore promiſed to be a light in the Gentils, "revealing in them, and giving to them remiſſion of ſins, ſal-"vation, life everlaſting, through faith in Chriſt: *page* 128 And "that unto all thoſe to whom he is a light (which himſelfe expounded in many places to be all the Nations of the earth, All men, the World, the whole World, the Gentils &c.) he "revealeth himſelfe in them, drawing their hearts to beleeve "in him unto life everlaſting; *page* 129. This is the main and bottome matter, the grand *myſtery*, and ſwaying and interpreting truth, which though in many places he puts down in his own name, yet he takes it for granted none will deny it; this ſtreams through his Book from the beginning to the end, and is the ground of his forcing his private ſenſe on ſo many places of Scripture, this is it led him to ſuch expreſſions in his *unvailing Myſteries*: This is it with which he anſwers Mr. *Lambs* reaſons; this is the maine matter and bottome proofe for his confounding the deſtinctions at firſt, and for raiſing his concluſions at laſt; and to ſpeak as the truth is, if he have *unvailed* any

any one *Myſtery*, this is it, but whether it be a *myſtery* of truth or no that remaines to be tryed; for he hath brought no proofe nor teſtimony for the truth of it, but his own affirmation, and Mr. *Knowles* aprobation, and that is to light for proofe; for we have no Rabby to take any point of faith from, for his own authority or teſtimony but only Chriſt, *Mat.* 23. 8 nor are we to eſteem any light in his ſayings, that addes to, or takes from, or ſpeakes beſides, and otherwiſe then the ſayings of Chriſt in the Goſpell. *Iſay.* 8 20. *Gal.* 1. 6, 7 8 9. *Rev.* 22. 18, 19. Beſides Mr. *Garners* expreſſions are ſome-what harſh and dangerous, giving to much aprobation to the opinion of thoſe that will ſpeak as gloriouſly of the death of Chriſt as he, and yet concerning Jeſus that was borne in Bethlehem, he out of us dying and riſing, and offereing Sacrifice for us, and ſo a propitiation with God for us, and this made known to us, concerning that in his perſon without us, by word and Spirit and all effecacies thereof, are nothing but Chriſt after the fleſh, and knowing him after the fleſh; And they exalted a Chriſt, that is the Son of God, the Saviour, the propitiation, they ſay, and in every man, Dying in a man, and riſing in a man, and this their happineſſe, when this in them is revealed to them; quite beſides the Scripture, the next ſtep to Athiſme; And Mr. *Garners* expreſſions are come very neer to it; but to ſay the leaſt in this expreſſion of his *myſtery* that with faithfulneſſe can be ſaid, he wrongs the Scripture: *Iſay.* 52. 15. *and* 9. 1, 2. *Mat.* 4 14, 15. That ſpeakes of Chriſt perſonall comming to the Jewes, & preaching the Goſpell to them, and that Gentils alſo might enjoy the ſame, As if *Zabulun* and *Napthaly*, becauſe bordering upon, and in the way of the Gentils were Gentils, and as if the Goſpell preaching by Chriſt, come in the fleſh were not a great light among them, yea, no light, but only to thoſe in whom Chriſt was revealed, giving them remiſſion of ſinnes and everlaſting life; yea, he alters the language of the Holy Ghoſt, who ſpeaking of the life and propitiation in Chriſt, and the Salvation in him as ſet forth, ſhining and tendered in the Goſpell, ſaith; It is for men; *John* 1. 4, 5, 9. *The World*, 1 *John* 2. 2. *All Nations to the ends of the Earth*: *Act.* 13. 47. But ſpeaking of the ſame received

ceived and enjoyed, he ſaith it is in beleevers that are borne of God: *John* 1. 12, 13. *and* 3. 3-5-16. *a people choſen out of the world* and not of it, *John* 15. 19. *&* 17. 14. redeemed unto God *out of every kindered, tongue and people, and Nation: Rev.* 5. 9. yea, he contradicteth the very teſtimony of the Holy Ghoſt, that ſaith of the life of Chriſt, *Iohn* 1. 4, 5. *It is the light of men, and the light ſhineth in the darkneſſe, and the darkneſſe comprehendeth it not:* But this man ſaith, he is a light of, or to none but thoſe in whom he revealeth himſelfe, and draweth their hearts to beleeve on him, and ſo alſo denyeth the doctrine of Jeſus Chriſt; *Iohn* 3. 19. that ſaith; *This is the condemnation that light is come into the world, and men love darkneſſe &c.* and hate the light; which this man denyes, ſaying, that Chriſt is no ſuch light to any, that they may take offence at it, or ſo as they may for that be condemned, for if he extend any light, they beleeve, &c. ſurely our Saviour ſaid well, *Mat* 6. 23. *If the light that is in a man be darkneſſe, how great is that darkneſſe!* And ſo if Mr. *Garners* grand opinion and moſt eſteemed truth and *Myſtery*, that muſt ſeaſon all the reſt, be filled with ſo much darkneſſe, no marvell his whole Treatiſe be full of darkneſſe: To conclude his *myſteries* with his affirmation concerning Jeſus Chriſt, being a light to the Gentils &c. "That myſtery was not in being till Chriſts "manifeſtation and ſuffering in the fleſh, *page* 115. *and* 123. *and* 161. I confeſſe this is myſterially expreſt, and had need to have been better explicated, that it might be acknowledged true, for certain the word, the Sonne of God, that is the Chriſt, *in whom is all the myſtery of God*, and the life in him, that is the light of men was verily in being before he tooke fleſh: *John* 1. 2, 3, 4. 14 1 *Iohn* 1. 1, 2. yea, and the calling of the Gentils was fully in the Scriptures of the Prophets, though the fleſh of Chriſt and his actuall and perſonall death, reſurrection, and Sacrifice, was not ſo in being, till acted, and then the myſtery concerning Gentils cõverſion, not made known in his dying but by his Spirit after his reſurrection and aſcenſion, *Acts* 2. *and* 9. *and* 10. *and* 11. *Col.* 3. 5. So that in all this view of his expreſſed *Myſteries*, one may clearly ſee, that 1. he hath only pretended to, and boaſted of, but not *unvailed* any *myſtery*. 2. He was out of his place,

and out of the way of Christ and those taught of him, to pretend and assay to talke of the high and deep mysteries, when he is discoursing of the beginning of the Gospell of Christ, the foundation of repentance to draw in unbeleevers to beleeve, and help forward the weakest: Christ and his did not so: *Iohn* 16. 12. 1 *Cor.* 3. 1, 2. 2 *Cor.* 3. 12. *and* 4. 2. *Heb.* 5. 12.

3. He tooke a wrong course to discover *mysteries*, in that he strove to find them in, and fetch them out of such words as, *All men*, *All nations*, *the world*, *the whole world*; It had been more seemly to have done it in, and out of the names and titles of Christ and his members, as Jesus Christ our Lord, the Sonne of God, the Saviour of the world, *Emanuel*, the seed &c. though indeed the mysteries are unvailed in full sayings of the Gospell.

4. He wrongs the sayings of the Gospell, in pretending as if the sayings therein about the foundation, and things absolutely needfull to salvation, were darke and full of mysterious equivocation, as his own sayings are, that so he might have his fancies admired and received for truth, as is shewn in this reply.

5. In all his acknowledgements of truth, he hath come short of those that have gon before him, if not of those he opposeth, let their writings testifie.

6. In all his pretence of *unvailing Mysteries*, he hath missed the very mentioning of them, as Scripture doth, which are plainly *unvailed* & set forth therein, & yet in such words of wisdome and truth (without any equivocation) as by reason of the vaile over the heart, till it turne to the Lord, none clearly see, prize, or understand, without some spirituall illumination, and opperation of the Holy Ghost; that turneth the heart to the Lord, and giveth both the eye to see, and some experimentall taste thereof: 2 *Cor.* 3 17, 18. As,

1. The freenesse, riches, and glorious love of God in the gift of his Sonne, and the reconciliation wrought, and hope laid up in him, this shining through the death of Christ upon the heart of a man, so as when a man is found in his filth and enmity, and sees nothing in himselfe, to difference him from others, or encourage him to looke to God; yet such the power of his death when

when this love is commended through it, and the power of the love through it commended, as it puls a man from out of himſelfe dependances and delights, and from the worlds ſtate, way and fellowſhip, and reconcileth him to God, enabling him to beleeve on Chriſt, renewing the heart &c. *Rom.* 5.5 8.10. 11. *Tit.* 3.4 5,6,7.

2. Theſpeciall intereſts, priviledges, and gifts confirmed on theſe that are ſo brought in to beleeve, even all the priviledges of the new Teſtament, even the holy Spirit to mind them of Chriſt, and teach them the things of him, and write his mind in their heart; to lead them, indue them with gifts, make them uſefull &c. *Iohn* 1.12, 13. *and* 14. 16, 17, 26. *and* 16.13, 14, 15. 1 *Cor.* 2.9, 10. 11. *Heb.* 9. 14, 15.

3. The intercourſes of love; the ſtreams and ſprings, the ſecret hints of light, & whiſpers, the cõmunications & receits, between Jeſus Chriſt & the heart of the Church or ſouls of unfained Beleevers: *Cant.* 1. and 2. and 3. and 4. &c. In all which, is ſome experimentall knowledge of that great myſtery, *God manifeſted in the fleſh &c.* Theſe are myſteries plainly declared, and evidenced in words of truth and wiſdome, that are a light, yet rightly known, diſcerned, and prized of none without the ſpirituall teaching of the Holy Ghoſt, 1 *Cor.* 2.8.15

7. He hath come ſhort of expreſſing thoſe myſteries, or that myſtery he hath moſt buſied himſelfe to *unvail*, wch alſo though with brevity, is more plainly and fully expreſt in the Treatiſe that is by him oppoſed, as may be there ſeene in chap 14. page 78. 81, 82, 83, 84. And O'! that he rightly knew this myſtery as it is unvailed; That the Gentils ſhould be fellow-heires, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpell: *Epheſ.* 3. 6. By circumciſſion, and being endeered too, and made one with the Jewes by Moſaicall obſervances; It was not doubted, by any of the Beleeving Jewes in the primitive times But without this, and only by the Goſpell, this was not ſo known before now what was their inheritance, what was their body, how did they partake of the promiſe; did not the Word, Oracles, Covenants, and ſervices of God belonging to them, and to their children, *Rom.* 3.2. & 9.4,5. *Acts* 2. was

not in their body, *Israel, and the Israel of God*, the outward, and the inward Church, had not they heires in hopefulneſſe, and heires indeed; were not their Infants diſcipled: I conceive, They that know the Goſpell and this myſtery, well, would not deny the Infants of profeſt Beleevers, to be received into the Church by Baptiſme with water, nor renounce that to take up another: And it yet ſeems ſtrange to me, that any of the ſame faith and Judgement with me in the Goſpell, ſhould be of the ſame opinion, and practiſe with him about the Ordinance of Baptiſme: But I love them in the truth we beleeve, not the leſſe, nor ſhall ſhrink from witneſſing it, becauſe he hath joyned me in his Treatiſe with them, nor like his cauſe the better: And in anſwering thus farre his whole Treatiſe is anſwered; and in the Treatiſe he oppoſeth, particular anſwers may be found at large; which I will not again tranſcribe, Mr. *Lambs* Reaſons abide, and are ſo weakly anſwered, that more then is ſaid need not be ſaid; and if it were, Mr. *Den* or he, I queſtion not have, or wil do it, only this I ſay, by ſuch waies and dealings with the Scripture, as he hath gon in if it were received, any hereſie may be countenanced and all the grounds of Religion denyed, and Paganiſme, or Atheiſme uſhered in, give but way, under pretence of *unvailing Myſteries*, to deny the ſayings of the Scripture, to have the ſenſe they import, for another ſenſe, by other words to be brought in, and whether then may one be drawn from one to another till they come to nothing; wherefore my deſire is, that all men would heed the Scripture, and take heed to the plain ſayings of the Goſpell, and ſuffer the Grace of God appearing therein to reprove and take us off from every folly, and to inamour our hearts with God and Chriſt, and ſo carry us to live by faith, and walke in love, as the Goſpell of Chriſt directeth us.

And know, that Goſpell is true and good in all it ſaith, and that of, for, or to every one, Oh far be it, that any called Chriſtians, ſhould make the Goſpell of Chriſt like the Lottaries of ſome men, in which are more blancks then prizes, and where men muſt caſt faith at an adventure, and ſuch as declare it, found it before all, not knowing to whom it belongs, let it light where it will; nor as Mr. *Garner*, that ſets forth ſuch, and ſo

many,

many workes of the Spirit in a man to know Chriſt dyed for for him, and muſt call on men firſt to forſake vain confidence, and turne from their evill waies, and then beleeve, and ſaith no propitiation, no life that is perfect in *Chriſt* for men, til by believing it be in them, & yet unſayeth again, and cryeth down every thing in a man, to be as a preparation to beleeve; In which he doth well, but his doctrine affords no ground of faith without it. For upon what ground ſhould any man forſake vain confidences, and evill wayes, and then beleeve, if there be nothing true in Chriſt for him before he beleeve, ſurely if this be not a ſandy or aiery foundation, no other can be ſo: But know that the Goſpell is good newes for, & to every one to whom it comes, which could not be (how glorious ſoever) if not true, and true it will be found to all, ſo as if they doe not receive it, and ſuffer it to ſave them, it will be their judge, and ſend them without excuſe to condemnation, whence even ſuch as refuſe the tender, are willed to be ſure, the Kingdome of God was come nigh to them, and that the word they refuſed to ſuffer to ſave them, ſhal judge them: *Luke* 10. 5. 11. *John* 12. 47. 50. *Theſ.* 2. 10, 11, 12. Wherefore take heed that none of us refuſe to receive the love of the truth that wee may be ſaved; but attend and yeeld there-too; and be not deceived, *God, will not be mocked,* nor ſuffer Mr. *Garners Myſterious deceits,* though approved by Mr. *Knowles*, to keep, or withdraw us from beleefe and obedience to the Goſpell, and ſayings of Chriſt; And ſo I forbeare any farther following him, in any farther diſcovery of his errours, abſurdities and ſlanders, only intreating God for the ſake of Chriſt, to give both him and mee, and every of us, more light and underſtanding in, and hearts more ſubmitted to the truth of God in Chriſt, that ſo we may rightly ſpeake it, and walke in it, and ſo prayeth his friend, and the friend of all that love the truth, though differences in ſome circumſtances be found in expreſſions, or walkings.

Thomas Moore.

many workes of the Spirit in a man to know Christ dyed for for him, and must be allowed to fit to forsake vain confidence, and turne from their evil waies, and then beleeve, and faith no propitiation, no life that is perfect in *Christ* for rest, till by believing it be in them. Save unfaveth again, and cryth down every thing in a man to boast a preparation to begeve, in which he doth well, but his doctrine affords no ground of faith without it. For upon what ground should any man forsake vain confidence, and evil waies, and then beleeve, if there be nothing true in Christ for him before he beleeve. Surely if this be not a sandy or sixty foundation no other can be for Burkin, what the Gospell is good neaves for Sen every one to whom it comes, which could not be (howglorious soever) if not true, and true it will be found to all, to as if they doe not receive it, and suffer it to save them, it will be their judge, and send them without excuse to bound mination, whence even such as refuse the tender, are willed to be sure, the Kingdome of God was come nigh to them, and that the word they refused to suffer to save them, shal judge them. *Luke* 10. 5. 11. *Joh.* 12. 47. 50. *Thess.* 2. 10. 11. 12. Wherefore take heed that none of us refuse to receive the love of the truth that we may be saved, but attend and yeeld, there too, and be not deceived. *God, will not be mocked*, nor suffer *Mr. Burkin* *Mr. Burkin*, though approved by Mr. *Kuerdes*, to keep, or withdraw us from beleefe and obedience to the Gospell and sayings of Christ; And lord to deceive any farther following him, in any farther discovery of his errours, absurdities and slanders, [illegible] creating God for the sake of Christ, to give both him and mee, and every obey more light and understanding in and hearts more submitted to the truth of God in Christ, that so we may rightly speake it, and walke in it, and so prayeth his friend, and the friend of all that love the truth, though differences in some circumstances be found in expressions, [illegible] ings.

Thomas Moore.

A REPLY TO Mr. *T. W.* HIS pretended Confutation of *T. M.*

THAT there was value, and worth enough in Christs death (in regard of the sufficiency, and excellency of the price) for the redeeming all men in the world, is granted on all hands, saith Mr. *T. W.* He hath fairely granted, if fairely expressed; for it is in the expression doubtfull to my understanding in what sense hee takes Christ his Death; whether simply for the Act of his Dying, as some of his after-sayings, *page* 4. *l.* 3. last and elsewhere give occasion to thinke he doth. But the Holy Spirit by the Apostle tels us, *If Christ bee not Risen*, beleevers are yet in their sins, faith vaine, preaching the Gospell vaine, &c. 1 *Cor.* 15 14, 17. or whether he meane it of the vertue of his blood, Dying, or Death, as he is risen just, and ascended to heaven with the vertue of that his own blood; having by the eternall Spirit offered himselfe a spotlesse Sacrifice to God, and obtained eternall redemption, *Heb.* 9. 12, 14. And if he take in all this, as I suppose he will exclude no part thereof; And though all this be oft encluded in the expression of Christs Death, *Rom.* 5. 10. *Blood*, *Rev.* 1. 5. *Ransome*, 1 *Tim.* 2. 6. *Sacrifice*, *Heb.* 9. 26. Yet I suppose, in our blessed Saviours acting of these he will allow Distinctions considerable, betweene Christ, his Dying, and Rising, and Ascending, and offering himselfe a Sacrifice; Though our faith without any separation looke at, and receive all as one; But the questions here to bee answered for right understanding his meaning are, first, with whom Christ had to deale with God or with men, I yet suppose he will confesse that in acting all this hee had to deale with God, and that he in all this gave the ransome, offered the Sacrifie to God, and made the Atonement with God, 1 *Tim.* 2. 5. 6. Secondly, For whom Christ did this, and presented his

his Death, and offered his Sacrifice to God; and I am loath to conceive otherwise of him, but that he will confesse, it was for men, though he answer in speaking of his dying, or laying downe his life, *pag.* 64. *l.* 30. That redemption belonged to *Paul* not as a man; but as an elect vessell: A secret indeed, nowhere as redemption was effected by Christ in his owne body, set forth in the Scripture, which tels us, *That all are by nature dead in trespasses and sins, under sin, &c.* without difference, *Rom.*3. *Eph.*2. And that Christ dyed for the ungodly, and unjust, and for our sinnes, and surely men are ungodly and unjust, and sinners as they are men, and not as they are elect vessels, *Rom.*3. 10-20. But that it was for men is evident, 2 *Cor.*5. 11.14.15. 1 Tim. 2. 5, 6. Thirdly, for what Christ thus gave himselfe to God, whether for this; that for, and upon this very gift, men should be at peace with God, one with him, and God now without any more done take all sinne out of them, or from off them, and so all punishments and deaths, and fill them with eternall life, embracing them as sons in his delightfull love, or whether it was for this; that for, and upon that very gift, Jesus Christ might have the dispose, and be the Lord of all, *Rom.*14.9. *Psal.*2.7.9. And be the Saviour of the world, 1 *John* 4. 14. *Isa.*49.6. And the propitiation for the sinnes of the whole world, *Ioh.*2, 2. And be filled with authority, power, and spirit to preserve men and creatures for their use, and to use means, and send forth spirit in the meane to move men to repent and seek the Lord, *Matth.*28.18. *Phil.*2.8,9,10. *Psal.*75. 3. & 68.18. *Rom.*2.4. And to be the Judge of all, to absolve all that by his grace in the meanes are prevailed with to beleeve on him, *Mat.*9.6. *Act.* 10. 43 And to condemne such as hold the truth in unrighteousnesse, and so persist in their impenitencie, unbelieſe and rebellion, *Ioh.*1.18, 19. *Psal.*68.18-21. And that being thus made perfect, he should be the Author of eternall salvation to all that obey him, *Hebr.*5. 8 9. And throw into a second death all that rebelled against him their right and lawfull Lord that bought them; and abolished the first death for them, 2 *Pet.*2.1. 2 Tim.1.10 With the Devils also for that they usurped to deceive, and draw men to rebell against his government.

Now whether of these wayes, Mr. *T. W.* will answer this question;

ſtion; Charity bids me make no reſolution, becauſe if he ſhould anſwer the former way, as his writing gives occaſion to ſuſpect; then I know no full or plaine ſentence of Scripture to expreſſe, or countenance his Anſwer with; nor can I underſtand, how he can free his ſaying from charging God with injuſtice, for receiving a ſufficient price and detaining that for which it was given, in ſuffering ſuch, as by ſuch ſaying ought to be freed ſtill to be born under guilt, and defilement of ſinne, and to remaine many dayes under the power the darkneſſe and ſinne, and Satan, and afflicted with puniſhments and death; nor can I ſee how he will avoyd derogating from the great mediation, and exerciſe of the High prieſt hood of Jeſus Chriſt, which Scripture ſhews to be *at the Right hand of God*, and by vertue of his Death and Sacrifice offered to God wherefore I will not ſo conceive of his meaning; but if he Anſwer in the latter; though it be with more apt, and fit expreſſions then hee granteth all that *T. M.* hath laboured to maintaine for how elſe will he underſtand the ſufficiency of the death of Chriſt, wee are not queſtioning, what is the ſufficiency of God the Creator, as Creator; The Death, Reſurrection, and Sacrifice of Chriſt is certainly a creature; though ſuch as in which the Creator is yet as Chriſt is the firſt borne of every creature; The firſt borne from the dead, the ſecond man, made a quickning Spirit; ſo all this in him a new creation; now how there ſhould be a ſufficiency in any created being, though poſſeſſed with God for redeeming any, for which there neither is, nor ever was any intention, or will of the Creator, I cannot underſtand indeed if he had ſaid, it might have been ſufficient, if God had ſo willed, I might, and would have ſpared this & given another Anſwer: But he plainly confeſſeth, There was value and worth in Chriſts Death (in regard of the ſufficiency and excellency of it) for the redeeming al the men in the world; And if there was ſuch value and worth for ſufficiency in it. It is ſo in it ſtill (compare *John* 1.4.5. with 1 *Joh.* 1. 1,2 3.) *The Word of the Lord endureth for ever*, *Iſay* 40 8. 1 *Pet.* 1.24, 25. And we are to follow thoſe the end of whoſe doctrine and converſation is, to ſet forth *Ieſus Chriſt*, *The ſame yeſterday, and to day, and for ever*, *Heb.* 13 8. And ſo whoſoever miſſe, it is for

not receiving the tenders of it in the meanes, *Prov.* 1.23, 24, &c. So that Mr. *T. W.* in this saying hath ſecretly granted that which he openly oppoſeth; but yet he ſaith, whether Chriſt in Gods intention, and his owne performance ſo payed a ranſome for all, and every particular man, as thereby to make ſatisfaction, and procure reconciliation with God for them, is the thing in queſtion: This *T. M.* undertakes to prove, ſaith Mr. *T. W.* He meanes not that *T. M.* goeth about to prove that this is the thing in queſtion, that reſts for himſelf to prove; But that *T. M.* undertakes to prove this thing that is in queſtion; but he ſhould either have put downe *T. M.* his owne expreſſions, or elſe not after have ſlandered him, *p.* 3. *l.* 5, 6, 7. ſaying, That Chriſt entended to reconcile all men to God by the reconciliation wrought in his body with God for men; which, ſaith he, are *Tho. Moore* his owne words, but as hee hath annexed them, they are Mr. *Tho. Whitfeild* his owne ſurmiſes: And therefore ſeeing he hath not ſet downe the queſtion either as Doctor *Davenant* did, To which I yeelded in my Booke, nor as I there expreſſed it, nor kept cloſe in his Treatiſe in anſwering to that hee expreſſeth as mine; I muſt a little open the buſineſſe, before I yeeld him this to be mine; And ſo I confeſſe my ſelfe to conceive that I underſtand and beleeve, that in the beginning God made one man, a living ſoule, and that he made him righteous, and a publike man, *Gen.* 1. 26. 27. 1 *Cor.* 15. 45. That he made them ſuperiour, and inferiour, male, and female, fit for encreaſe by generation, and called their name *Adam*, 1 *Tim.* 2. 13. *Gen.* 1. 27. & 5. 2. And that God at the firſt created all men in his creation of this man, and made all men righteous, in making this man righteous, *Eccleſ.* 7 29. So as what this *Adam* was in his publique place in which he then ſtood all men were in him, for he was all men; and what God adorned, and furniſhed him withall, he did it in him to all men: And the oportunity of eating of the Tree of Life; with the charge not to eat of the tree of Knowledge of good and evill, and affirmation of Death in dying to Dye in the very day he ſhould eat thereof; given to this man was given to all men in this man; And this publique man eating of the fruit of the forbidden tree; he ſinned, and ſo loſt

the

the Image of God out of his heart; and fell under the guilt, and power of ſin; and ſo under the power of the Law and of death, &c. And what he did, all men did in him; ſo as in him all men ſinned, and fell, *Rom.* 5. 12. And the Almighty convicting him of ſin; convicted all men of ſin, ſo that by this one offence, or the offence of this one, unto all men to condemnation, that is, on all men in a publique man; yet not at the firſt on them as individuals, and particulars, yet ſo as all the individuals, when ever they come forth by propogation from him, as they are of him in that Nature they partake of, and are under the guilt, and partake of the ſame miſery in bondage to law, ſin, and death, *Rom.* 5. 19. *Epheſ.* 2. 1, 2, 3. So that by reaſon of the ſentence gone forth from the Almighty, *Geneſ.* 2. 17. (more unalterable then that of the *Medes* and *Perſians*, *Heſt.* 3 & 8.) Truth and Juſtice required a preſent impoſing of the execution of that Death and curſe, which is the firſt Death according to the juſt judgement of God, without a mediator, and that all men muſt have periſhed in; if God had not found out a remedie, for without sheading blood, no Remiſſion, *Heb.* 9. 22. But now this I beleeve; that as God in his purpoſe of making man, did ſee that man would fall: So in his purpoſe, and Councell he provided the remedy in his Son before the world was, 1 *Pet.* 1. 20. And preſently upon the fall in the very ſame moment this buſineſſe was done and acted, in reſpect of agreement, conceipt, Tender, and acceptation betweene God and Chriſt the Sonne of God, to take into union of Perſon the nature of man, to be made fleſh, under the Law, and beare the imputation of ſin; and ſo to dye, and riſe, and offer ſacrifice for man, which God accepted, and ſo filled him in the nature of man with all fulneſſe of grace and truth: ſo that here is a propitiation, life from the dead, and a new creation in; And a new heaven, and earth for this ſecond Man; And ſpirit to quicken, &c. *Pſal.* 40. *Heb.* 10. 5. 10. So that here are two men, two *Adams*, the firſt, the laſt, 1 *Cor.* 15. 45. &c. So that the vertue of the Death, Reſurrection, and Sacrifice of Chriſt was from the beginning, ſo as thereby men were either ſaved, or left to the judgement of Chriſt; Though the fruitfulneſſe thereof was neither ſo apparant, nor abundant till it was really

acted in our nature by Christ. *John* 1. 1-17. *John* 1. 1, 2. so that there is no Divinity in this Argument of Mr. *W.* That because many were damned before Christ actually Dyed, therefore Christ dyed not for them, *page* 4. 36, 37. *page* 11. *l.* 4. hee might as well have said many were saved before Christ actually dyed, therefore he dyed not for them: But passing such Arguments as of no force to enlightened beleevers, Scripture sheweth us two things wrought by God in the gift of his Son, and obtained of God, and effected by Christ, by vertue of his Death, Resurrection, and offering himselfe a Sacrifice to God, and receit of Spirit in the man: *viz.* 1. A supportation of the old or first creation for a time, *Psal.* 75. 3. *Col.* 1. 17. *Heb.* 1. 3. In which there is both time, and space given that men might repent and come in to their Lord, 2 *Pet.* 3 9. *Rev.* 3 21. And also meanes and some motion of Spirit to lead, and move to repentance, and seeking the Lord, *Rom* 2 4. *Act.* 14 17. & 17 26, 27. *Gen.* 6. 3. *Psal.* 68. 18. And 2. A new creation, in which is pardon, Peace, justification, life from the dead, or eternall life, and inheritance, *Revel.* 21. 5 which all that by grace are brought into union with Christ partaking of, 2 *Cor* 5 17. Here in this life in spirit in a first fruits, *Rom.* 8 10. 23. In the Resurrection in fulnesse both in soule and body, *Phil.* 3. 21. 1 *John* 3. 2. Now in these two men, the first, and the last man, all men are considerable; The first a naturall man; The second a spirituall; In the first difference of sexe, and degree; In the second, not so. The first fallen: The second having undertaken, hath restored that fallen nature: And thereby preserveth the first with that creation for a time, so as generations come forth from him, the distinctions of sexe, and degrees remaining preserved, and ordered by him for the time, and hath also a new creation for all that come forth of the first *Adam*, and by the means he useth come in to him; But as none come in to the second *Adam*, that came not forth of the first; so none come forth of the first *Adam*, whose nature the second hath not taken, & for whom he hath done nothing by wch they might partake of him, and for refusall thereof be justly judged by him: but these two *Adams* are not both naturall to have their severall posterities by generation. The second is a spirituall man,

and

and his ſeed is of ſuch as come in to him by regeneration; It was therefore ſomething unſavoury, and of no force to prove any thing, ſo to expreſſe his compariſon, and the oppoſition of the two *Adams* with their ſeverall poſterities, and then mention the ſuppoſition of a third, *page* 68. *line* 17, 18. unleſſe Mr. *W.* could ſhew a poſterity comming forth of the loynes of the Man Chriſt, or a Generation comming in to him, who never came forth of the firſt *Adam*; and ſo were firſt of his poſterity: But to the buſineſſe as I am helped to underſtand; but by Scripture, and alſo by reaſon ſubdued to beleeve God in his owne ſayings.

If Jeſus Chriſt in the beginning did by his conſent and agreement with God his Father become the ſecond Man, the laſt publique Man, and ſo under-tooke for the firſt man, the firſt publique man, who was all men: Then he under-tooke for all men, *Rom.* 5. 12-14. 1 *Cor.* 15. 22, 45, 46, 47. If he tooke the nature of the firſt *Adam* that was all men, and not only a part of that nature, or ſome part of the nature of *Adam*, but the whole nature of whole *Adam*, then he took the nature of all men *Luke* 3. 23. 38. *Act.* 17. 26. If Jeſus Chriſt became under the Law, and ſtood in the ſtead, and bare the ſins of the firſt *Adam*, and dyed for his ſins, in whom all ſinned, and fell under Law, and whoſe ſin, was the ſin of all men: Then ſurely, hee was made under the Law for, and ſtood in the ſtead, and bare the ſins, and dyed for the ſins of all men; Though the gift in, and by Chriſt exceed the offence, *Rom.* 8. 3. *Gal.* 3. 3. 4. *Rom.* 5. And if Jeſus Chriſt took not on him the difference of ſexes and degrees, or any of the excellencies, or furniture of the firſt *Adam*; but only the nature, which was one in both ſexes, and each degree; Then he came, and dyed for all men in both ſexes, and every degree, not ſo much reſpecting ſexes, or degrees, as the nature of men for whom, and for whoſe ſins he came, and dyed, and ſo for them, as men, ungodly, and ſinners, and not as elect veſſels, and a holy generation, though to make ſuch; and even from the roote and beginning of all it is evident; That Jeſus Chriſt the ſecond publique man undertook as the ſecond man; A publique perſon for the firſt man a publique perſon, and ſo for all that

were in him, and by propogation to come of him; that they might not perish in this first judgement and death, but to be given him into his dispose; to preserve alive a time; that they might live to him in this life, and after death to raise them, and bring them alive before him, to be judged by him, in another judgement to another life, or to another death, according to the Gospell: *Rom.* 14. 9. 12. 2 *Cor.* 5. 10, 11. 14. 15. *Phil.* 2. 7-11. *Rom.* 2. 16. and so the holy Ghost, teacheth us to understand the businesse, saying, *As by the offence of one, unto all men to condemnation, even so by the righteousnesse of one unto all men to justification of life*: *Rom.* 5. 18. that is, as is aforesaid in the other; in the publicke man that undertooke for all men, and that so as their lives are preserved a time; and the old creation for them, that such as come into him by the meanes he useth, while he preserveth them in this old creation, may partake of the new creation in him, and such as perish in rebellion against him, may be brought to another judgement, and sentenced to a second Death. And so, & in this sense, Jesus Christ hath dyed, and given himselfe a ransome for All men; so as he hath made an atonement with God, and is himselfe become the propitiation for their sinnes, that it may be declared or testified in some fruites of his goodnesse, to lead to repentance and seeking the Lord, that so such as are by grace brought in to beleeve, may be reconciled unto God, and receive remission of sinnes, and eternall life, and those that perish in refusall and rebellion, be justly sent down to a second Death; which is a foundation and ground of, and motive to repentance, faith, and obedience for all men, set forth in the Gospell; shewing in all this, their obligation to Christ, with incouragement to come in to Christ, and terrour to all that rebell: If Mr. *T. W.* his expressions may be taken in this sense, it is yeelded as a true report (or else not for this is that which Mr. *T. W.* opposeth and which *T. M.* endevoureth to shew proved in the sayings of holy Scripture, for otherwise to prove, he is still lesse; being no Linguist, for knowledge of divers tongues; no Arthist in Logick, either according to *Aristotle*, or *Ramus*; nor learned in *Philosophy*, either morrall, politicall or naturall, either *Epicuri-*

an, *Pithagorean*, *Stoicke*, or *Platoniſt*, or were he, yet he could not thinke meet by theſe, to ſquare, mould, and prove Divinity; but only what God ſaith in his word, as he is helped to underſtand, he deſireth to beleeve, and takes his ſayings to be proofe enough; and of more worth then all the reaſons and arguments of men againſt them: But Mr. *T. W.* ſaith, that for proofe, *T. M.* makes uſe of three things, which he makes the principall ground of his Doctrine.

That which he cals the firſt ground for *T. M.* his proofe is, The diſtinction between the Redemption, reconciliation, and ſalvation, which Jeſus Chriſt effected in his own body with God for men, and that he effected by his Spirit in men God; this ſaith Mr. *T. W.* is not agreeable to Scripture, To which I anſwer, I have been ſo told by ſuch whom he reproacheth, as lay-preachers, but not by any profeſt Divines, before I read it in Mr. *T. W.*

2. This diſtinction, and foure more, one about the diſtinct ends of his death, another the diſtinct manner of mentioning thoſe ends; another about the divers waies of propounding his death, and another about the difference of the extent and force of the ſame word in Scripture; I uſed for clearing the buſineſſe in ſtating the queſtion: But ſeeing ſo many of thoſe he reproacheth as lay preachers, affirme them my prooſes, and now it is ſo affirmed by two Clerks profeſſed Divines, though of contrary judgement and practice, let them ſo ſtand, each of the five diſtinctions being of the like force to prove, and foure of them not faulted by Mr. *T. W.*

3. This diſtinction he faulteth, is in the Treatiſe ſhewn expreſly in the Scripture there quoted, *page* 2. to 14, 15. and nothing there diſproved in any quotation, but remaineth full enough to anſwer all he hath ſaid to fault it, beſides the diſtinction, and that which it now acknowledged a proofe for, are both ſhewn in that Treatiſe, and in the firſt part of my anſwer to Mr. *Garner*, to be plainly ſet forth, and proved in the Scripture.

4. His way of faulting the diſtinction, is by framing reaſons and calling Scripture to make a conſequent with though I hope he will not juſtifie the Saduces ſo reaſoning from Scripture,

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(*Mat.* 22. as divers in our dayes also have done, to deny the resurrection of the body) But this with all that followes in his Reasons is answered, and the abuse of Scripture therein shewn before in that Treatise, in divers places, to which he hath said nothing, and again in the first and third part of the Reply to M. *Garner*, so as for answer no more need, but only to desire the Reader to peruse the same; though the Reader of his may see,

1. In his first reason, much weaknesse; for whatever reconciliation be wrough with God in Christ by his Death; yet no men are reconciled to God, but by the spirituall application thereof, when the love of God is there through commended to the heart, which slayes the enmity there, and reconciles to God, in receit of the atonement, whence the words, *while wee were &c.* and being now justified, and wee have now received Atonement: *Rom.* 5. 8. 9. 10, 11. The *Colossians* were enemies in their minds, by wicked workes in which they walked, after Christ had dyed, yea, and made peace, in presenting the vertue of his death before God also, and by application of this were after reconciled to God: *Col.* 1. 20, 21, 22, 23. Besides, he is not able to prove, that the Death of Christ is a greater worke then the resurrection of Christ, not that the reconciling to God, by love commended through the death of Christ a greater worke, then the further saving by the power of the Spirit of life, by which he rose from the dead; which sounds harsh to *Ephes.* 1. 17, 19, 20. though his so saying acknowledgeth the distinction.

As for his altering the Text, *Rom.* 8. 32. it may be said, God doth not give an vnglorified Sonne to his, but having delivered him up for us all; it is not said, how shall he not deliver up all things for us, but as he said, if he give him to us (who was delivered for us, and is wisdome, righteousnesse &c.) how (saith the text) shall he not with him (in giving him) freely give us all things, which makes nothing for Mr. *W.* his Reason.

2. His next reason is answered in the Treatise opposed, and in reply to Mr. *G.* Its no where said, that the world hath Redemption through his blood, nor that God will not impute sin

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to the world, though Mr. T. M. take liberty to confound and limit generall propositions with speciall applications, and to blot out difference between present, preterperfect, and future tense, here, and else-where.

3. His third Reason, is dubious and forcelesse, and answered in the Treatise opposed, and in reply to Mr. *Garner*, about the word, *advocate*.

4. His fourth Reason is grounded upon an oversight of the change of person, in the Apostles speeches, from verse 14 to 21 in 2 Cor. 5, and mis conception of the word, *might*, as is shewn in reply to Mr. *Garner*, about that word.

5. His fifth Reason hath an equivocation in the words, *hath reconciled*, which should be, *hath wrought reconciliation in his own body*, or reconciled the nature of mankind in himselfe for all men, and then his consequence is not true of all men, nor doth a Paul 2 Cor. 5. speake of any more then, the then Beleevers, yea, in those words not of all them, as the next verses, the change of persons shew, and so prove not Mr. *Garners* sayings at all.

6. For his sixt reason, I forbeare to note what appeares in it, I desire to deale reverently with him, and not to provoke him, for Christ by his death, resurrection and Sacrifice, hath purchased all men of God, and wrought reconciliation in their nature in himselfe for them, and doth use meanes that it might be applied to them, which if they persist in rebellious refusing, and when he opens their eyes, will not see, their saying, if he give them up, and doe no more, he is but a halfe Saviour, will neither helpe themselves, nor hurt him.

7. His seventh reason is grounded on a slander, as is foreshown, and built up with queries, to which answer enough is both in the Treatise, and in the reply to Mr. *Garner*, and all the world being Christs, out of which those that are chosen in the heavenly call to him, are his peculiar, and have his Spirit: I marvell at his passages in this businesse, as if some were his peculiar, before they have his Spirit, and after shall have, or as if the greatest number of men were their own (as evill men say, *Psal.* 12.) for if they be Gods, and not their own, then they are

Christs also, and that by vertue of his ransome. *Psal.* 2 6.9

That which he saith is the second ground of *T. M.* proof it. A distinction between a common salvation, which Christ hath purchased for all, and a special salvation, which he hath purchased for Believers, this *T. M.* disclaimes, and marvels that so learned a man and professt Divine, professing the examination of my Book, should under his hand affirme such a thing: For,

1. I was about the first distinction still, and comming to treat of the second branch, the redemption, reconciliation, and salvation, which by his Spirit, discovering, and applying, the former he worketh in men, I mentioned, how he was fitted for it, and how he proceedeth to effect it; in which I shewed, how the Scripture sheweth a common salvation, in which also there is a willingnesse and tender, to draw men toward the speciall, and so that there is a special salvation, in all which I spake not of purchase, but dispensation, which Mr. *T. M.* could not but see, and why he hath altered the businesse, and misreported my sayings, let the reader judge.

2. I do not conceive so grossly, carnally, and scantily of Christ, as if he were not the Saviour, and author of salvation, but only a purchaser of it, only a bargain maker with God, a purchaser of some things for the Father to give to another, I believe him so to have purchased, as to have all into his dispose so as he hath power to forgive sinnes, and to give eternall life and is able to save, and able to destroy; yea, the Father doth nothing without him, but whatsoever the Father doth, the Son doth the same, and God would have all men honour the Son as they honour the Father. *Mat.* 9. *John* 5.

3. This second of his reported my grounds, being his own framed position, to answer; it is meet himselfe deale with it, and not I, whom it concernes not; and what concerneth this businesse of mine, is already fully and largly answered in the Treatise, which became him to have answered, and not to flye that, and frame profitions and objections, as him best liketh, and as he conceives his reasons might best answer, and yet there is still farther answer to all he saith in this Reply to Mr. *Garner*,

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in the first part, on *Hebrewes* 5. 9.

1. As for the common salvation mentioned, *Jud.* 3. though I but quoted the place after this saying, The faith of this common salvation, is as the opening the doore to the speciall Text. p. 12. And so gave no occasion of his, if salvation be taken in a speciall sense, for I desire not to take any part of the salvation wrought by Christ in his own body, or extended by vertue thereof to men in a carnall sense, but spiritually, in regard of the salvation, because it comes from the Lord the quickning Spirit, and hath evidence, and motives in it to spirituall goods even that part of it, which is in preservation of the old creation, how much more that which exceeds, and hath its ends and tendancy towards eternall life, though it be not eternall life which is the speciall, but what salvation is meant *Jud.* 3. whether the common, in beleefe whereof the speciall is received, or the speciall only, I have the Reader for answer to consider what is said, *Jud.* 4. 5. of the types some destroyed, after saved, and for the sanctification &c. mentioned, consider *Heb.* 10. 29 for whom surely he prayed, and was as diligent as for the rest, other Reply I make not, least I should occasion his zeale to become fury.

As for his affirming the salvation no larger then the faith, and because the faith of the salvation is not given to all, therefore the salvation was no farther common then to them that had it: His undertaking to be a Minister of the Gospell to many in *Rutland, Lincolne-shire*, and *Yermouth*, who at that time had not that faith given them, doth confute his saying, though one might also say, there is more in the salvation wrought by Christ both common and speciall, then any words in doctrine can fully set forth without divine Spirit to discover, or will be fully manifested, till no more need of such mediums to see through, whence that 1 *Cor.* 13. 12. 1 *John* 3. 2. and more then our faith can fully apprehend, and for more then at that time had, or yet have that faith, and for that he saith of 1 *Tim.* 4. 10. It is full life divinely spoken, and I am sorry it hath been declared by his pen, viz. that these words are not spoken of the second person of Christ as Mediator, but of God, by whose pro-

vidence all men are preserved, especially Beleevers. Oh that those called Antitrinitarians, might not read this saying of Mr. P. W. for they deny not Christ as Mediator to be a distinct person, but only that in this one Almighty living God, there should be three distinct inseparable, undivided, as I beleeve there are in this one God, though they say but one person, and that the Father, and what lesse saith he, that saith plainly, These words are not spoken of the second person, surely he meant not to, he beleeveth the second person to be the same one living God that the Father is, nor is his after sentence of Christ as Mediator any helpe, or lesse freedom error for whatsoever things the Father doth, these also doth the Sonne likewise, *John* 5. 19. to 23. And the Father hath given him Authority to execute judgement, also because he is the Sonne of man, he it is by whom the Earth and the Inhabitants thereof are upheld, and by whom all things consist, *Psalms* 75. 3. *Col.* 1. 17, 19. nor is there any preservation of mankind fallen into sinne, nor of creatures for his use, but through a Mediator, for God *whose mercies are over all his workes, is holy and righteous in all his waies*, *Psalme* 85. 10. & 145. 8, 17. So as all providence is by God in Christ, and all dispensation of mercies, and meanes through him; surely he might have learned a more divine exposition of the words, *God who is the Saviour*, from *Paul* (if he disliked him not, because sometimes he was a Tent-maker) who opens, and gives the sense of that, *Esay* 45. 21, 22, 23. no God else besides me, *A just God, a Saviour, I am God and none else, unto me every knee shall bow*, as meant of Jesus, *Phil.* 2. 10. But Mr. P. W. saies here, the word signifies no more, but a preservation: but why doth not that word reach far enough, surely such as know the originall, as well as he, say, its the same word, *Luk.* 2. 10. *unto you is borne this day a Saviour, which is Christ the Lord*, to which Mr. P. W. glosse might reply, that can be no such good tidings of great joy unto all people, that are fallen into sinne; or that is no more, but a preserver, which God was from the beginning, and is of all men without Christ as Mediator, where are dangerous glosses; yea, the same word Jesus is frequently used for Saviour, in the Apostles writings. The

reſt that followes, is fore-anſwered here pag. 4. But when the wiſdome of man will preſume to teach what muſt be wiſdome in Chriſt, wee are not like to judge a right of any thing; nor will his death or ranſome be found to be in vain, of ſuch as are by him judged, to be a ſecond death, which I have writ at large in the diſcourſe of the precious blood of Chriſt, *chap.* 11.

2. As for his objection ſet down as mine; Chriſt death is not in vain for thoſe who are damned; for hereby they are freed from originall ſinnes; this is neither my opinion nor faith, nor any ſuch thing in my Booke: ſurely if I ſhould ſay, he was non-pluſt, to give a faire anſwer in reproving what was there ſaid, and ſo deviſed this objection, that he might hint to ſuch as never read my Booke, as if I held it, and ſo might ſeeme to them to have confuted me, when he hath done nothing leſſe; though all his anſwers to it, if they were bent againſt Chriſt his dying for all men; they are as much againſt his dying for any as for all.

3. As for that he puts as my objection, quoting page 39. Chriſts death is not in vain, though all be not ſavad, for he dyed to make them ſavable: and to open a door that they may be ſaved: in this alſo, he wrongs me, both in word and ſenſe; could not ſuch a one as Mr. *Whitfield*, have anſwered my ſayings, without framing them into a mould fit for his own turne, the one halfe of his ſaying, none of mine, and the reſt altered, which alſo was not brought in to ſuch an end, as he that reads chapter 7. may ſee; and my words are in page 39. That Jeſus Chriſt hath ſo dyed for every man, that he hath redeemed all mankind, & ſatisfied Gods juſtice, & is become the propitiation for the ſinnes of all men, and hath made them ſavable, and opened the door that they might be ſaved; and is ſo faithfull and able, and uſeth ſuch meanes, that whoſoever periſheth, it will be through their own fault, and to the ſame purpoſe more largly before page 36. and before that after an explication of the buſineſſe, page 11. that as he hath in himſelfe ſo ſaved all men; ſo being offended, he doth by vertue of his death, and the redemption wrought in himſelfe, uſe ſuch meanes, and in ſome ſeaſons ſo put forth ſpirit therein that he makes all ſavable, ſo

as there is a possiblenesse in, and through him, and possibility with him, for all men to come in to him, to beleeve on him, and in beleeving to be eternally saved, *Joh.* 3. 16, 17, 18, 19. with farther explication, for that an examiner of lesse conscience and skill, then Mr. *T. W.* professeth to have, might have seene to have reported righter, and understood better, then to say hee knoweth not well what can be understood by making saveable, unlesse a purchasing a possibility of salvation for all, and for all, surely a wise man would not use so many reasons to fault hee knew not what; but the Treatise declared my meaning fully; How I understand That Jesus Christ hath, and doth make men saveable; where (as in the other Treatise is shewne) the double enmity mankind fell into by sin.

And so first, how mans fall necessitated him in the day of his sinning, in Dying to Dye; because of the truth and justice of God; so as without death, no remission of sin, and without resurrection, no justification, for God cannot lye, or be untrue, or unjust, so as here was a barre removed by Jesus Christ, who Dying for all, all dyed. 2 *Cor.* 5. 14. Though to the dishonour of the Death of Christ Mr. *W.* say, God was able to save men even before Christ was given to dye, by what way and meanes hee should think best: Though I beleeve Christ was given to Dye, (though not sent forth to act it) in the first moment of *Adams* fall. But;

Secondly, the fall and sin of man did so corrupt the nature and disposition of man, that though the death bee suffered by Christ for him, he will not come in to God; if something be not done to change his nature and will, and draw him God ward, and for this Jesus Christ hath ascended to heaven, and received spirit in the man to send forth even to the rebellious, that the Lord God might dwell among them: which he also doth send forth, *Psal.* 68 18. And so as in my Treatises may be seene: I understand Jesus Christ makes men saveable.

1. In himselfe, as he is the second man, the last *Adam* that stood in the place, and undertook for the first publique man; for him, and all that were in him; having taken the same nature, and in it dyed; sure for the first *Adams* sin, or else for no mans

sin,

ſin, and if for his ſin, then for all mens ſin, or elſe his ſin was not al mens ſin, and he is in that nature riſen juſt, and hath offered up himſelfe a Sacrifice for man, and is now in mans nature glorified, ſo that in him is peace, righteouſneſſe, &c. So as in him as the publique man, the nature of all mankind, is as fully, yea, more abundantly ſaved, reſtored and enriched with glorious ſalvation, then it was fallen in the firſt *Adam*: and this is as really in him for mankind, as the fall, and death of the former was.

§ 2. This ſalvation, and life in Jeſus the ſecond publique man, is as vertuous and more vertuous, and powerfull in him, and fuller of efficacie, to make all that by grace come in to him like himſelfe, then the ſin and death of the former, to make thoſe that by propagation come forth from him, like him: And both theſe are evident *Rom.*5.12.14.18,19. 1 *Cor.*15.45,46 47. 2 *Cor.* 3.18. And this is great ſalvation, actuall ſalvation in Chriſt for men before it be preached, or hee ſet forth as the propitiation, *Rom.*3.24,25. *Heb.*2.2-4.

§ 3. He by vertue of this hee hath done, and is become with God for men, is now the Mediator between God and men, and ſo procureth of God for men, and extendeth towards them, the preſervation of the creatures for their uſe, and ſpace of repentance, *Pſal.* 75.3. 2 *Pet.*3 9. which the Apoſtle cals *Salvation*, and wills us ſo to account it, 2 *Pet.*3.15. The Diſpenſation of meanes, and mercies as teſtimonies of his goodneſſe, *Acts* 14. 17. which the Apoſtle ſaith, is to *lead to repentance, and ſeeking the Lord*, *Act.*17.26,27. 30 31. *Rom.*2.4. And with theſe means, at ſome ſeaſons, ſome ſtrift and motions of his Spirit to reprove &c. *Gen.*6 3. *Prov.*12.23. 24. And this with ſo much efficacy, that at ſome or other enlightens every one in ſome meaſure that commeth into the world that was made by him, *Iohn.* 1.9. 10. And by his workes manifeſteth ſome truth in men, *Rom.*1. 18,19. and ſo ſtriveth with them. But all this more openly, and abundantly where he ſends the Goſpell which is a preaching of great ſalvation, *Heb.*2,3. wherein alſo is ſome preſence of Chriſt by his Spirit to diſcover, witneſſe, reprove, draw to, and apply ſalvation: Though many breake all bands, *Ioh.*15.26,27.& 16.

7.8 9.

7. 8. 9. *Mat.* 28. 20. *Hos.* 11. 3. 4. 7. And this, that they might *beleeve*, *Joh.* 1. 7. *and be saved*, *Joh.* 5. 34. And this, with so much prevailency that he bringeth them in some measure to see, and heare, and toucheth their hearts; Though divers like not the light, and, so willingly close their eyes and eares, and harden their hearts, *Joh.* 3. 19. 20. 21. *Act.* 28. 27. And all this is actuall salvation, and extended that men might come in to him, and partake of eternall.

4. He hath eternall life, and salvation to bestow on every one of them that in these his drawings come in to him, *Joh.* 17. 3. *Heb.* 5. 9. And all this was in, and by Christ from the first beginning of his undertaking with God, as is fore-shewne; though since his comming in the flesh, more manifest, and in the fruits more abundant: And this is meant by his making all men savable; so as those empty, and undivine reasons of; A purchasing only a possibility of Salvation; Of the ineffectualnesse of Christ his death before his acting it; Of restraining the word *Death*, to the act of his dying; Of redeeming God, of making salvation actuall by faith (faith being neither Discoverer, nor Applyer; but only the receiver of what he by Spirit in the means discovers and applyes.) Of urging that, if a potentiall wrought (that should be the phrase) Then no actuall; as, If he the God of the Valleys, then not of the Mountaines, are of no force, and beseemed Lay-preachers better then Mr. *T. W.* As for the other objections of his owne framing, I may leave them to his owne Answering, though he might be bold: There was a doore before so opened, as 2 *Tim.* 1. 10. (as there was a well before *Hagar* saw it, *Genes.* 21. 19.) else not only some, but all, both Jewes and Gentiles, before Christ came in the flesh, are perished for ever: But I may not slip over his Answer of his owne framed objection; That if Christ Dyed not for all, they want a foundation of faith; To which he replyeth, No. For the foundation of both our faith and obedience, is not the secret, but the revealed will of God which enjoynes every man to beleeve on him whom the Father hath sent, &c. Surely here he hath said something, if he would either stand by it, or make any thing of it; But according to his direction wee must search to that in another

other place, and here and there I will make the beſt of it that I can.

1. As God is one, ſo his will, and though there be much more ſecret then is yet revealed, yet hath he not in his word revealed any one thing for men to believe as his mind, that is contrary to his will that is yet ſecret; his ſayings are all true, certain, &c. *Prov.* 8. 6 9. & 22. 20, 21. what an intimation of a heavy charge is this to the ſayings of the God of truth.

2. A Miniſter of the Goſpell, or a Beleever, ought to meddle no farther about the will of God concerning any thing in their declaration, then what by word or workes he hath revealed, *Deut.* 29. 29. to which thoſe who are ſubmitted; when God ſaith, his Sonne dyed for all, will not conceit another ſecret meaning, and uſe reaſons to ſcare men from beliefe of his teſtimony.

3. The foundation of Repentance, faith, and new obedience is not the injunction to beleeve &c. But that which is to be beleeved; even Jeſus Chriſt as he is ſet forth in the Goſpell: *Iſay.* 28. 16. *Acts* 4. 10, 11, 12. 1 *Cor.* 3. 11. And for whom there is not the Chriſt that hath dyed for their ſinnes, and roſe for their juſtification, there is no foundation for repentance, or faith, nor is there any injunction for, or liberty to, or hope in it for any man to repent or beleeve, or to looke to Chriſt for ſalvation, if where Goſpell comes, they doe not firſt beleeve, that Chriſt dyed for their ſinnes, and roſe for their juſtification, 1 *Cor.* 15. 1 4 17. ſo that in this grant, Mr. *T. W.* hath run himſelfe into ſuch ſnares, as he ſnares himſelfe worſe to get out againe, ſaying every one is enjoyned to beleeve on Chriſt page 7. And yet that it may be denyed, that all men are bound to beleeve on Chriſt, page 68.

Put a duty to beleeve inſtead of Chriſt, for the foundation of faith, page 7. Proclaiming ſuch commands as God gives for men to walke in, to be ſome of them contrary to the inward mind of God, & ſome contrary one to another, ſurely if Enthuſiaſtes may be granted, this denies them nothing, but how may this appeare; he ſaith, God gave *Abraham* a command to kill his Sonne, and then another not to kill, which latter being his

purpose, was croſſe to the former command page 49. & 84. But where will he prove this, not in the revealed word of God, for that tels us, God bad *Abraham* offer his Sonne for a burnt offering, and ſo much was revealed, *Gen.* 22. 2. And *Abraham* not knowing that this contained any leſſe then to offer him up a burnt offering, he did offer, and intended to ſlay (there was his tryall) but the latter command though croſſing *Abrahams* intentions, did enlighten his underſtanding, and ſo he ſaw not one command croſſing another, but obeyed both, in offering his Sonne; *Heb.* 11. 17. and not ſlaying him, but offering the Ram a burnt offering: And as for *Pharaoh*, he had hardened his own heart long before, nor was Gods hardening any other but the withſtanding that opperation, by which he had before been moving his heart, and ſo juſtly for his rebellion, and cruelty, leaving him to Satan, yet did he command nothing in charging him to let his people goe, but what he would have done; there being a people to be let goe, and he had done well if he had willingly yeelded it; but he brought him to it at laſt, as he will one day all thoſe that in the day of grace refuſe to acknowledge Jeſus Chriſt the Lord, bring them to it, *Phil.* 2. 10, 11. Oh what ſpirit is that which ſo ſets out the command of God, that he is faine to plead the equity of them, with that *Rom.* 9. 20. did the Apoſtle ſo in that place, or hath God done ſo *Ezek.* 18. ſurely his commands are righteous altogether, *Pſal.* 19. I let paſſe that might be ſaid in that which followes page 7. to avoid provocation: But as he deales with the command, ſo he is as croſſe to the Apoſtles, in ſetting forth the Goſpell to be beleeved, conſider page 169. Firſt, ſaith Mr. *T. W.* no man is bound to beleeve Chriſt dyed for him, till he feele his need of him, and be humbled, but firſt to beleeve that God hath given his Sonne, to purchaſe redemption for all repenting ſinners, Now what Goſpell is this, what humiliation and repentance is that, and whence comes it, that muſt be before a man beleeve ſo much as that Chriſt dyed for him. Chriſt dyed for the ungodly, his enemies, &c. But ſuch as have repented, are not ſo called, yea, the Apoſtles have preached the death and reſurrection of Chriſt for men, to call and move them to repentance:

Acts

Acts 13. 37 39. 1 *Cor.* 15. 3 4.

Secondly, he saith it is their duty to see, and feele their sinnes, and be so humbled for them, as thereby they may be brought to repentance: See here, they must not see their sinnes by this doctrine, as Christ was made sinne, and a curse for them, not look upon them, as they have pierced him, and so come in to him, for they may not yet beleeve that he dyed for them; how crosse is this to the Scripture, *Zach.* 12. 10. and the Apostles preaching of repentance, who set it forth as the gift of Christ that is risen from the dead, and exalted, and urged it one that ground, that in beleeving it might be effected: *Acts* 2. & 3. & 13. & 17. 31.

Thirdly, hee saith that when they are truly humbled and brought to repentance, it is their duty to renounce their own righteousnesse, and rest on Christ alone for salvation; strange doctrine, that a man should rely on Christ, before he can beleeve that Christ dyed for him; surely *Paul* was otherwise led; the knowledge of Christ produced his repentance, faith, confidence, and not these that *Phil.* 3 7. 8, 9.

Fourthly, he saith, that doing this, they ought to perswade themselves that Christ dyed for them, &c. here is righ; the cart to lead the horse, and the building made the foundation; surely the Apostle receiving the atonement, through divine love manifested in his death, did let goe his own righteousnesse, and depend on him to be saved by his life *Rom.* 5. 8. 10, 11. Thus have I noted the Gospell and faith Mr. *T. W.* sets forth: Oh you that through grace beleeve, is not this a humane faith, did such a faith ever support you in a day of tryall; and when God by Spirit in the word of grace testified of his Sonne, and in discovery of his rich grace to your heart brought you in to believe, did not that melt, humble, and worke repentance in you; Or were you desirous to view & reason from such things in your selves, to perswade your own hearts to believe, I must appeale to beleevers in this; and so to Mr. *T. W.* his own heart, because of that 1 *John* 4. 5. 6. That which he saith is the third ground *Tho. Moore* brings to prove that Christ dyed for all, is those generall expressions which the Scripture useth in speaking of Christs Death.

Surely if I can find him right in none of his heads of proceeding, it is time to let answering of him alone: 1 *Tim.* 2. 6. *Heb.* 2. 9. not an expression only, but the whole sentences: I writ to testifie the truth of them in the sense the words import; whatsoever Title was put on my Book, of which I need not be a shamed; but before I began to prove, I endevoured to cleare the businesse by severall distinctions in five severall chapters, containing 32 pages, and now I have by reason of his, and another not the worse because a Shoo-maker, and another, not the worse because an Apothecary, seeing they are Christians, calling them prooses, yeelded them so to be, and out of the first distinction, Mr. *T. W.* hath affirmed two grounds, though he hath disproved nothing by it; then in the first chapter, I shewed how the question is stated by divers, the first as I had it from such as Mr. *W.* cals lay-preachers, and that I opposed, and that is it Mr. *T. W.* labours to maintain; the second as it is stated by those called Arminians; which I also have confuted in the Treatise; the third as some Ministers have stated it, the fourth and fifth as some learned, sober and judicious Ministers in great place, whom I love and reverence as godly, howsoever they be affected towards me; have stated it; the sixt, as some learned writers are reported to have stated it; the seventh, as it was stated in the Synod of *Dort*, which I approve as good and true, the last, as Doctor *Davenant* stated it, to which I stood page 33. 36. Then I began to prove by opening the question, and answering it in twelve answers by plain sayings of Scripture, without interpretation or glosses, chapter 7. page 37. 38, 39. which when Mr. *T. W.* can doe to prove Christ dyed not for all, or only for an elect company, or that all he dyed for shall have eternall life, or that there is a world yet in Scripture called a beleeving world, that are the sinners and unjust for whom Christ dyed, he may be credited, else he doth nothing to purpose, then I proceeded to more enlarged proofe.

1. By considering Christ as the common person, in the room of all mankind, of whom the first was a figure, chapter 8. page 40 49.

2. By considering the joynt mentioning of creation, and redemption,

demption by Chriſt chapter 9 page 49 52.

3. By conſidering the conſtancy of the Scripture, in changing the perſon, when having mentioned the generall it mentions any ſpeciall, chap. 10. p. 53 54.

4 By conſidering 1 *Tim.* 3. 6. and *Heb.* 2. 9. in the force of the words, the ſcope and circumſtances of the places, chap. 11. 12. p. 55, 56.

5. By conſidering like places of Scripture, ſpeaking in like manner: chap. 13. p. 66. 70. To all which M. *W.* hath ſaid nothing, to confute any one argument.

6. By adding ſix arguments, to ſatisfie ſuch as muſt have reaſon ſatisfied, with addition of 18. ſeverall prooſes: chap. 20. page 129. to 137. with addition of more prooſes chap. 21. p. 138. 143. with removeall of doubts: chap. 22. now Mr. *W.* only pitches upon the generall expreſſions, the ſixth of the 18. proofs p. 233. Did this learned man examine my Booke well, or goe about to anſwer me, to call this my third ground, and to ſay nothing but that which is already anſwered in the Booke; and the leaſt refuted by him, that for anſwer to all I need but ſay, read the Treatiſe againe and for ſuch generall words as, *All men, Every man, the World*; he taketh paines to no purpoſe. The Treatiſe ſheweth as many ſignifications as he; but how it is taken, when it is ſpoken by God of his great workes, by and concerning his Sonne; in this he hath done nothing, and all he hath ſaid is fully anſwered in the Treatiſe, chap. 5 & 11. & 12. & 13. And at large in anſwer to Mr. *Garner*, as for the objections I anſwered, I never medled with them, ſo long as I looked on them as Schoole diſputes, framed againſt *Arminius* by learned men, who in their grounds of Religion have confeſſed as much as I ſay; but when they were ſent me by a Gentleman (ſometime as report is, a Black ſmith; no diſhonour to him in the eyes of the wiſe) in oppoſition to the truth; I have ſo anſwered them, and Mr. *W.* hath ſtrengthened my anſwers, by faulting, and not confuting any one of them, as he that reads may there ſee; In which all his (here now moulded) objections, queries, and reaſons are anſwered, and again in anſwering the ſame things to Mr. *R. G.* on the ſame words, in the ſecond and third part of that Reply, only I ſhall here hint ſome things, as anſwers to ſome new expreſſions of his.

1. I beleeve according to Scripture, two *Adams*, or men, the first naturall, the second spirituall, and the sayings of Scripture, as they are of things belonging to the first, I understand in a naturall sense; and as they are of things belonging to the second, I understand in a spirituall sense; and yet both in that sense, the words in such sayings import, which is rightly called the litterall sense, 1 *Cor* 15. 45. 48. And this in answer to Mr. *W.* p. 8. 9. whose crosse and carnall expressions, I forbeare to put to you all.

2. I never said nor writ, that every child can understand such a figure as this, the Pot seethes over, where the subject is put for the adjunct; alas many Children may take the fastened gramble on the outside, as well as the pottage within, for an adjunct: But I said, such a saying may be understood by meane Country people (that know not what to call such figures) yea, and profitably, for is the end of such a voice, being to hasten the Mother to save the pottage from being lost, which if shee stay to here a Clearke open the figure, and being delighted in hearing how figurative the childs speech was, all may be lost; I apply it not; But in the other figure, though a part be sometimes put for the whole that excludes not the whole, or else that he cals a part is the whole: But that God made all Nations, should be a figure put for part, and that God made Israell should be the proper speech to him, and explicate, I hope Mr. *W.* will not say; and this for answer to his p. 19.

3. I am not willing to urge his taking men off from beleeving the resurrection of all men from the testimony of Scripture, to take it on his word, 1 *Cor.* 15. *For since by man death is, is not that the death of all) by man also the resurrection of the dead* is not that as large as the former, did death befall any more by the first man, then were made righteous by him, and he stood for, and they sinned in him, and shall any more be raised by the second then those whose natures he hath taken, and for whom dyed, and rose, let Mr. *W.* prove that, till when I prefer the next v. 22. *For as in Adam all dye, even so in Christ shall all be made alive*, though I beleeve a more abundant, and excellent life for such as by grace are one in him.

4. I am sorry for his rashnesse and bold adventure, to give occasion of strength to those that would hold many Gods, and

have

have many wives, and be justified by their own workes, as if the word, But, or, only, or that which is as much or more, were not in the Scripture for these, what are not mens words, and humane righteousnesse plainly excluded in our justification before God? *Rom.* 3. 20. 21 27, 28 & 9. 32. & 10. 3. Is it not plainly said, there is but one God, 1 *Cor.* 8. 6. and saith he not expressly *Isay.* 45. 21, 22. *No God else besides me, none besides me; I God and none else*, and surely though men should love their enemies, and their Brethren, and their Children: And I am perswaded Mr. *W.* would those at least, where he is Minister should love him, and that with true and faithfull love also, and yet this is more then to love their wives only: But if Mr. *W.* meane it of that peculiar love and fellowship that ought to be between man and wife, I suppose he better knowes the law of nature, the law morrall, and Levitticall, then so to object, did not God make twaine one? Hath he not forbidden to take another to vex her life? Hath he not forbidden fornication, Adultry, &c. Is there another Minister besides M. *W.* or any judicious among the people that will thus reason, when he can shew the place in holy Scripture, where it is said of any part of the world, or any sort of men in the world, Christ did not dye for them, or that he dyed not for All, that he is not the Saviour of the world, not the propitiation for the sins of the whole world, then he may to some other sayings put in his but, or only: Besides its shewn in the Treatise, as much restraint in some applicatory saying about Creation, Fall, Death, Resurrection, Judgement, and that some for whom Christ dyed, perish: And this for answer to page 14.

5. I have his puting that for Scripture which is none, as that God hated *Esaue* before he was borne, and such stusse, as answered enough, as also his intimate farthering a falsehood upon the Apostle, who never said all Christ dyed for are justified by his blood, or have their sinne forgiven, and shall be eternally saved: I weil perceive where the Scripture untranslated, how some would misreport them, to serve their owne turnes with, but read the Treatise, and there is answer unremoved by Mr *W.*

6. He wrongs me in saying, that I grant that the word world, may some times be taken for the better part of them, namely,

mild.

namely, the Elect. But my Treatise saith otherwise; That by the world in *Joh.* 17. is meant all the uncalled, whatsoever they are in Gods decree, of which they called are not; and for which world clearly distinct from all the called that believe Christ prayed for a blessing on the ministration of the called, that the uncalled (the world distinct) might beleeve, *vers.* 21. 23. from which Mr. *W.* flyes when he comes at it, as fearing it would confute his confutation: As for all that followes, it is so far from answering any thing that the Treatise remains still answer enough: Besides, I go by plain sayings of Scripture, and not by Sillogismes in my Answer to the Objections; and his sillogisme is slenderly proved.

All those, and only those who are elected, are likewise redeemed, called, justified, glorified; This his proposition.

Now I may make the Assumption, not in two divers termes, and so forceleſſe, as he did: But in one, *viz.* But Mr. *T. W.* is not glorified; let himselfe make the conclusion, and prove it.

But his main strength for confutation is in his Title, and Epistle wherein he sides with, and humours the prophane and scoffing company in using the language many do, when they are powring in strong drinke, and powring out oathes with jeering andreproches. But what he means by lay-preachers, I am left to guesse: I know the Scriptures distinguish between Governours and people, as I hope he will not call the Governours, our King, Parliament, and Magistrates Lay; or of the people, but Magistrates; so I hope he will acknowledge himselfe a subject, one of the people; True, before Christ came in the flesh, there was a distinction betweene Priests and Levites, and the rest of the people of Israel; but now since Christ hath carried our nature to the right hand of God, he is the high Priest; and all that unfainedly believe, are the spirituall Priests, 1 *Pet.* 2. 5-9. and the distinction is between the Church that is Gods inheritance, and the world out of which they are called and chosen; And this Church is the pillar of truth; the light of the world, and hath its authority for preaching each according to the faith, and gifts given from Christ, and not from men, *Rom.* 12. 3. 1 *Cor.* 12. 3 11. *Eph.* 4 7 12. 1 *Pet.* 4. 11. Though liberty of doing this in publique places is from the Governours. And that in the Church it selfe is a Distinction between Officers called Bishops, or Elders and Deacons; and the rest of the brethren: And he that usurpe an Office without a Church call, let

him

him bear his reproof; True, when the Biſhop of *Rome* began to uſurp authority over Princes, Then hee, and his Miniſters were called ſpirituall, and the Clergie, as if they were the Church; and the Magiſtrates and people together, as their inferiours, called the Lavty; But I find not that language in the Apoſtles writing: And I hope becauſe of the Covenant; it is not the meaning of Mr. *T. W.* But only hee meanes men that are not in his order, and ſo called as himſelfe, and then he begins wrong, for without diſparagement to him, or them be it ſaid, the opinion he maintaines is that which ſuch teach; And the objections I anſwered, I had them all in writing frõ a Gentleman, that very like ſometimes hath been a Black-ſmith, the calling the Diſtinctions proves, and faulting them. I had firſt from an Officer, ſometime a Shoo-maker; and the oppoſition from ſome other Gentlemen of other callings; And I hope Mr. *Garner* will not be aſhamed to ſay, he was an Apothecary: nor I am perſwaded will be glory in having Mr. *T. W.* of his ſide. As for his charging them with wandering, I have known ſome of his Order, for calling, have ſo done from place to place, to get their living, which I thinke he approves not, but going where ones calling, and Gods providence leads, is not wandring, though it were from *Northamptonſhire* to great *Yarmouth*, and from thence thither againe: I wiſh he may requite none evill for good.

As for *Tho. Moore*, He beleeves the Doctrine of the Goſpel in the plain ſayings thereof true, and good, and will acknowledge any ſwarving of his there-from to be his errour, when by thoſe ſayings it is ſhewne him; But carnall reaſonings, or Philoſophy he will not yeeld to, to wave thoſe ſayings by: As for his being a Weaver ſome twenty yeares ſince, he hath no cauſe to be aſhamed of it, unleſſe for his entering it contrary to the counſell of his deceaſed father, and without conſent of his then living friends, and ſome correction from God on his body, till by providence he was drawne from it; nor hath he any cauſe to glory, for having the ſame authority for ſchool-teaching at that time, that Mr. *W.* had for preaching. As for *Wells*, it is a Coaſt Towne nigher *Yarmouth*, and further from *North-hampton* Shire, then *Upwell*, or *Outwell* in which he lived But this but a little miſtake, for one that takes greater things on truſt, and will undertake to deſcribe, and cenſure thoſe whom he never knew, nor correct

his miſtakes, when by reading he might have had ſome knowledge to have ſet downe opinions righter. As for that he ſaith *T. M.* hath of late taken on him the office of Teaching, if hee had ſaid neere twenty yeares ago hee received authority for Schoole-teaching, hee had kept within ſome bounds of truth; but for teaching or preaching Goſpell, I know not what hee meanes by Office, for Apoſtles, Prophets, Evangeliſts, Paſtors & Teachers; were all Teachers and Preachers of the Goſpell; the words of prophecie, exhortation, wiſdome, knowledge, faith, &c. are all for teaching Goſpell; the manifeſtation of the Spirit is given to every beleever to profit withall: And teaching, and preaching of Goſpell, and that to converſion, or edifying ſoules, hath been by reaſoning, or conference, *Joh.* 4. *Act.* 17. By declaration of Goſpell with exhortations &c. *Act.* 10. & 13. By preaching Jeſus from a portion of Scripture met with, or occaſionally put to one, *Luke* 4. 17-20. *Act.* 8. 34 35. or reading the Sayings of the Goſpell; as written, and explicating the ſenſe of hard words, *Nehem* 8 8. *Act.* 15 21. *Rev.* 1. or by taking a text, and according to premeditation, and helpe of Authors, to Analis, and divide, and propound Queſtions and Anſwers; to divide and ſub divide into parts; To raiſe doctrines, make reaſons, anſwer objections, frame uſes methodically: which of theſe hee meaneth to be peculiar to an Office, for wee reade of both Officers and Brethren teaching: nor did *T. M.* ever yet, though offered liberty in a publique place, or will he aſſume to teach therein, nor in any ſort farther then by the call of thoſe that have authority over the place, though the Prayers, the approbation &c. of as ancient, learned, and godly Miniſters as Mr. *T. W.* was not wanting twenty yeares ſince to *T. M.* I ſhall therefore forbeare farther proceeding in this folly with him, and ſuffer him to glory in the fleſh, with thoſe that reproached our Lord and Maſter for having been a Carpenter, and his Diſciples for being unlearned, or having been Fiſhers, Toule gatherers, Tent-makers; And thanke God that through Mr. *T. W.* I may beare my part of his reproach: But as for the ſeducement, wherwith he feareth the people in the Kingdome of *England* ſhould be ſeduced, namely, leſt they ſhould by the Scripture be brought to believe that Chriſt Dyed for them and their neighbours, and ſo to own their ſins, as that for which Chriſt ſuffered, and him

as their Lord, that in beliefe of the love of God herein, they might loath themselves & their sins, and their own works, & be ashamed of sinning against so gracious a God; and so love God, and Christ, and live to him, and love others for whom Christ Dyed, & walk in that faith and love, and acknowledge all the mercies of God to men, as fruits of free grace through Christ; and so to imitate him, as is, at large shewn in the 24. *Chap.* of the Treatise, and from this he scars men, as if to be led to it, were as the following *Absolon* out of *Jerusalem*; But though many good uses are to be made of that Story; yet seeing he will needs make an Arigorical application of it; So let it stand in this case: Jesus Christ he is the *David*, the Shepheard, the Judge; he hath declared his mind, and shewne every mans condition his way, and portion in his Word, which is a light, to which men taking heed do well; Till the day do dawne, and the Day-star arise in their heart: But if any will *Absalon*-like blame this King because any waite so long before the day dawne in their heart, and he hath not appointed another Judge to be in his place, to determine more speedily how men shall understand, and believe; perswading the Kings sayings are doubtfull, and affords not every man right: And then in pretence of humility, love, and learning say, Oh that I were judge to interpret, and give the sense, and I would doe every place, and every man right, and set him how, and what to believe and do, that men might not waite so long on his sayings; hee that do h this, let him be compared to *Absalon*, and those that follow them, to such as followed him: I say no more to that.

As for Arminianisme, sure, it must be some private opinion of *Arminius*, and not the doctrine or sayings of Scripture; neither was he such a one, as Mr. *W.* cals Laypreachers, and whether he hath set downe his opinions right, or not, I do not know; only this I know, they have been more soundly confuted by others that I might name: And I am sorry that they are so revived, as to endanger their spreading by weak confutations; But as I understand the difference is thus:

First, According to { Scripture: Christ Dyed for all, 2 *Cor.* 14. 15. so I confesse. *Arminius*: He Dyed alike for all; this I beleeve not. *T. W.* He Dyed not at all, intentionally for all.

Secondly, According to { Scripture, Iesus extends grace in light, and meanes to all, to lead to repentance, *Iob.* 1 4 11. *Act.* 14. 17. & 17. 24. 28. *Rom.* 2. 4. *Arminius*: He offers and extends grace alike to all. *T. W.* He extends grace to most men not at all.

As for the other points, they are besides this businesse, though in my writing I have confessed election of persons, and denyed any thing in nature, to will, or further conversion, and the totall falling away of any by grace, ingrafted in, and made one with Christ; So as Mr. *T. W.* hath but slandered me, to give out, as if I held Arminianisme; and gulled his Reader, in making as if he confuted me; which if hee by Scripture could have done, there was my faith in those things I writ plainly set forth, enough for all his book to have answered, which his flinging gives me occasion

thing that is not mine to confute, as if he confuted me; for I profeſſe, if by Scripture hee had ſhewne mee any errour in my Treatiſe, and confuted it, I would have thanked him; But becauſe Mr. W. ſpeakes of divers erroneous opinions, and ſhewes them not, nor any good uſefulneſſe to which his negative doctrine tendeth; I doe here inferre thoſe parts of truth for which I have been much defamed.

1. That Ieſus Chriſt hath given himſelfe a ranſome to God for all men, and by vertue thereof is the Mediator between God and men; and extendeth meanes to lead to repentance, ready to receive ſuch as are prevailed withall to come in to him, and this the ground of repentance, faith and love, as the Treatiſe ſheweth, though for this I be ſlandered, as a Papiſt or an Arminian, for want of better arguments.

2. That mens in-comming into Chriſt, and knowledge of peculiar intereſt in him is by the holy Spirits enlightning the word of grace, and ſo diſcovering and witneſſing Chriſt to their heart, and commending the rich and free love of God through Chriſt, and what he hath done for ſinners, ſo to their hearts, as to enable them to beleeve, *Tit.* 3.4-7. *Rom* 1.5 & 10, And this the roote of all true humility, conſidence, love, &c. which are thereby proved ſound; elſe not: Thus leaving Chriſt by his Spirit to manifeſt his own things: *Iob.* 16. 12, 13; 1 *Cor.* 2.9-12. Though by ſuch as themſelves undertake to be otherwiſe manifeſters of mens happie condition; I be reviled for this by them as a manifeſtation.

3. That thoſe thus brought in to beleeve in Chriſt, have his mind writ in their hearts, and ſo the love, grace, and Spirit of Chriſt to quicken their ſpirit, & to move and lead them, according to Chriſt, by the law of grace, faith, &c. Though the fleſh or outward man be under the law ſtill, and no farther free, then the Spirit of Chriſt maketh free; And for this, by ſuch as ſtrike againſt the end of the law, I am reproached for an Antinomian, *Rom.* 7. & 8. 1, 2. 4.

4. That ſuch as are by grace thus led to live, and walke in, and by the Spirit of Chriſt, and ſo in Chriſt as they have received him do enjoy fellowſhip with the Father and the Son, and there-through receive inſupernaturall, and ſpirituall ſhines and infuſions of divine love; and therein diſpenſation of ſpirit, and ſpirituall viſits in diſcovery of Myſteries, hints, motions, and operations, which effect ſprings Aſcending to God, and ſtreaming towards brethren all in; with and according to the word of grace, *Iob.* 14. 26. & 15. 26. & 16. 12-15. 1 *Iob* 1. 3, 4. &c. do ſhew: And for this, by thoſe that are ſtrangers to ſupernaturall, and ſpirituall teachings I muſt be defamed, as an Enthuſiaſt, though in comming to triall; the defamers will not ſtand to the plaine ſayings of Scripture, and would drive from reſting on the Word and Spirit both in one; A ready way to take all from humane Teſtimonies.

Theſe are the opinions cryed out againſt, which I have not ſet downe to gaine approbation from any unbeleever. But only to prevent ſuch as are taught of God from harming themſelves by receiving rumours; and from ſuch I ſhall gladly receive farther information; Knowing amongſt us the difference will be, or is very little in the three latter: And I hope God will in due ſeaſon bring us to agreement in the firſt, in the meane time let us keepe the unity of the ſpirit in the bond of peace, as prayeth the unworthieſt amongſt them.

Tho. Moore.

FINIS

IN Epistle page 2. line. 3. for *rough made* through. in Treatise p. 6. l. 9. for *by himself*, r. by him in himself, l. 18 for *exceeding*, r. exceedingly. p. 2. l. 4. blot out first p. 5. l. 16. for *thee*, r. be. p. 7. l. 28. for *vor*, r. one. [illegible] for *impart*, r. import. l. 4. for *expiation*, r. acceptation. l. 5. for *or*, r. are disposed. p. 10. l. 20. for 209. r. 109. l. 25. for *Jewes*, r. Jewes. p. 11. l. 15. for 1 Pet. 3. 4. r. 1 Pet. 3. 4. l. 24. for 6. 8. 10. r. 5. 8. 10. l. 17. for *Assurement*, r. Assurement. l. 28 for *thereth*, r. operateth. l. 37. for 8. 10. r. 2. 10. p. 13 l. 18. for 4 r. 40. l. 22. for *or*, r. on. l. 25. for 9 r. 4. p. 16. l. 1. for *propitiation*, r. propositions. l. 27. for *refused*, r. refused. l. 34. for *wrought*, r. wrought. p. 16. l. 10. for *language*, r. linguist. l. 14. for *redemo*, r. redimo. l. [illegible] for 29. r. 26. p. 24. l. 3. for 16 r. 18. l. 6. for *intent*, r. extent. l. 34. for *memorial*, r. remove all. p. 17. l. 1. *to mankind*, *adde* to. l. 12. for *spirit*, r. Priest. p. 26. l. 32. for *offered*, r. after. p. 27. l. 6. for *that*, r. them. l. 19. for *thirdly*, r. thereby. l. 20. for *As*, r. 4. p. 28 l. 8 r. Heb. 1. 3. l. 12. for *Goog*, r. God. l. 33. for *Rom.* 3. r. 9. 25. p. 31. l. 7. for *refused*, r. refuted. l. 15. for *or*, r. for. p. 32. l. 26. for *bere*, r. to l. 29 for 33. r. 133. p. 34. l. 9. for *by*, r. be. l. 15. for *especially*, r. expressly. l. 17. for 20. r. 12. p. 25 l. 14. r. for *beare*, r. heave p. 29. l. 30. for *if*, r. it. p. 31. l. 28. for *charged*, r slandered. p. 30. l. 8. for *fancy*, r fancy. l. 23. for *men*, r. me p. 33 l. 34 for *largest*, r. largenesse. p. 35 l. 4 for *indifferently*, r. indefinitly. l. 22. for *remist*, r. remisst. l. 23. for (*one*) r. on p 38. l. 20. for *where two*, r. were, to. p. 39. l. 36. for *righteousnesse*, r. raigning. p. 44. l. 28. for *intended*, r. extended p. 46 l. 10. for *them*, r. him. l. 21 for *them*, r. him. l. 33. for *beleive*, r beseeme. p. 48. l. 2. for *have*, r. leave. p. 49 l. 12. for *his*, r. 18. p. 50. l. 28. for *universalityes*, r. universalities. p. 51 l. 10. for *word*, r. world. l. 27. for *indivinity*, r. indifinitly. p. 52 l. 8. for *of*, r. if. l. 20 for *him*, r. sinne; p. 53 l. 18. for *Ayre*, r. fire. p. 57. l. 32. for *Job.* 2. r. Joh. 1. p. 58 l. 18. for *not*, r. But. l. 20. for *formes*, r. former. p. 59. l. 29. for *Iudge*, r. Jude. p. 60. l. 28. for *words*, r. those words. l. 29. for *make*, r. to make. l. 30 *blot out* to. p. 62. l. 27. for 109. r. 106. p. 63. l. 14 for 23. r. 13. p. 69 l. 5. for 2 *Tim.* r. 1 *Tim.* p. 71. l. 35. for *fold*, r. hold p. 73. l. 21. for *Act.* 17. 2. r. 17. 25. for. 35. r. 75. l. 32. for 136. r. 136 p. 74 l. 16. for *seasable*, r. sensible. l. 28. for *Iob.* 6. 5 r. 6 51. l. 33. for *honour*, r. owners p. 75. l. 31. for 2 Cor. 14. r. 2 Cor. 5. 14 p 76. l. 9. for 1 Joh. r. Ioh. 6. p. 81. l. 13. for 14, 15. r. 44, 45. l 27 for *every*, r. ever. p. 84. l. 3. for 18 r. 28. p. 85. l. 23. for *and*, r. not. p. 86. l. 1. for *denying*, r. dying. p. 90. l. 28. for *conception*, r. conception p 95. l. 7. for *viz.* r. ☞ p. 96. l. 20 for *satisfy*, r. satisfied. p. 97 l. 22. for *continuance*, r. continuance. p. 98. l. 7. for *propiated*. r. propitiated. p. 99. l. 24. *to* in respect, *adde* of the flesh. p. 101. l. 1. r. laying love. l. 6. for *for*, r. lo. p. 102. l. 1. for *another*, r such 2. l. 7. *adde* he p. 104. l. 2. for *insury*, r. injury. l. 19 for 14. r. 1. 4 p. 105. l. 11. *to* way *adde* of use p. 106 l. 30. for *suppose*, r. purpose. l. 32. *before* all, r. and p. 107. l. 2. for 12. 13. r. 1. 2. p. 110. l. 7. for *gall*, r. gen. l. 35. for *come*, r. came. p. 117. l. 4 for *Job.* 4. r. 1 John 4. l. 13. for *Judge*, r. Jude. p. 118. l. 14. for *beginning*, r. bringing. l. 35. for *through*, r. though. p. 119. for *denying*, r. dying. p. 123. l. 30. for *indeared*, r. undered. l. 36 for *belonging*, r. belong p. 129. l. 22, for Ioh. 2, r, 1 Ioh. 3. p, 131, l, 24, for *conceit*, r, consent, p, 132, l, 1. for *Iob.* 1, r, 1 Iohn 1, l, 4, for 36, r, line 36, l, 20, for *partaking*, r, partake, p, 133, l, 9, for *But*, r, Both, l, 35, for *roose*, r, roor, p, 134, l, 16, for *perish*, r, perish, l, 25, for

perish,

perish, r, persist, l, 35, for *stillnesse*, r, skillesse, p, 135, l, 12, for *effected*, r, effecteth, l, 32, for *it*, r, it is, p, 136, l, 14, *adde* the, p, 137, l, 18, for *Garner*, r, W, l, 25, for *persist*, r, persist, p, 139, l, 5, for *Text*, r, Treat, l, 6, for *speciall*, r, spirituall, l, 26, for *have*, r, leave, l, 35, for *use*, r, lesse, p, 140, l, 28, and 29, for *preservation*, r, preserver, l, 34, for *or*, r, for, p, 141, l, 5, *blot out* be, p, 142, l, 4, for *for*, r, so, p, 143, l, 29, for *Prov.* 12, r, Prov. 1, p, 144, l, 26, for *bold*, r, told, p, 145, l, 35, for *denyes*, r, deny, p, 146, l, 13, for *withstand*, r, withdraw, l, 28, for 169, r, 69, p, 148, l, 13, for *first*, r, sixt, p, 149, l, 18, *adde* answer not in the, l, 35, for *now*, r, new, p, 150, l, 23, unto a figure (*adde*) the whole, p, 151, l, 3, for *words*, r, works, l, 17, to her, *adde* during her, l, 29, for *leave*, r, leave, l, 34, for *where*, r, were, p, 152, l, 3, for *they*, r, the, p, 154, l, 33, for *unlearned*, r, unlettered, p, 155, l, 6, *blot out the last*, as, l, 10, for *arrigorical*, r, Allegorical, l, 31, for 2 *Cor.* 14, r, 2 Cor. 5, 14, p, 156, l, 5, for *inferre*, r, insert, l, 19, for *manifestation*, r, manifestarian, l, 25, for 4, r, 14,

For Mr. *Knowles* it was in my Copy according as to his Epistle *Knollis*.

AN VNCOVERING OF MYSTERIOVS DECEITS;

BY WHICH MANY ARE KEPT FROM REPENTANCE, AND entring the doore of Life.

In a Reply to M *Garners* oppoſition of Truth, ſtiled *Vnvailing of Myſteries*:

With Addition of

A Reply to Mr. *Thomas Whitfeild* his Treatiſe, with a three-fold Title.

BY THOMAS MOORE.

JOHN 5.39.

Search the Scriptures, for in them yee thinke yee have eternall life, and they are they which teſtifie of mee:

Saith Chriſt.

Whoſe ſayings are all True and Right.

LONDON,
Printed in the yeare 1647.

A
VINDICATION
OF
MISREPRESENTATIONS

LONDON
Printed by the

AN VNCOVERING OF MYSTERIOVS DECEITS, BY which many are kept from repentance, and entring the doore of life.

THE FIRST PART.

THis very Distinction in considering the redemption by Jesus Christ, as it is wrought, effected, and prepared by himself with God for men; And as by Spirit hee makes it knowne, and there-through draweth men to himselfe, and workes it in men, affirming the one perfect, and before the other, and larger then the other, is exceeding faulted by some Advarsaries of the truth of the extent of these sayings *Joh.3. 17 God sent not his Son into the world, to condemn the world, but that the world through him might be saved Joh.4.42. The Christ, the Saviour of the world, 1 Joh.4. 14. The Father hath sent the Son the Saviour of the world, Joh.12.47. I came not to judge the world, but to save the world: 2 Cor. 5.15. He dyed for All, 1 Tim. 2.6. Gave himselfe a ransome for all, 1 Jo.2.2.* And is the propitiation for the sins of the whole world. This distinction, I say, is faulted, and cryed downe as a fiction and subtilty, in which it seems, if that be proved true, they are convinced, and among the residue one that opposeth the same distinction, is Mr. *Robert Garner*, with the approbation of Master *Hanzard Knols*; to whom as pertaining to what I have writ in the testification of truth of *1 Tim.2. 6.* and *Heb.2.9.*

other

Act. 13. 37. 39. 1 Cor. 15. 1. 4.

Secondly, he saith it is their duty to see, and seele their sinnes, and be so humbled for them, as thereby they may be brought to repentance: See here, they must not see their sinnes by this doctrine, as Christ was made sinne, and a curse for them, nor look upon them, as they have pirced him, and so come in to him, for they may not yet beleeve that he dyed for them; how crosse is this to the Scripture, Zach. 12. 10. and the Apostles preaching of repentance, who set it forth as the gift of Christ that is risen from the dead, and exalted, and urged it one that ground that in beleeving it might be effected: Act. 2. & 3. & 13. & 17. 31.

Thirdly, hee saith that when they are truly humbled and brought to repentance, it is their duty to renounce their own righteousnesse, and rest on Christ alone for salvation; strange doctrin, that a man should rely on Christ, before he can beleeve that Christ dyed for him; surely Paul was otherwise led; the knowledge of Christ produced his repentance, faith, confidence, and not these that Phil. 3. 7. 8. 9.

Fourthly, he saith, that doing this, they ought to perswade themselves that Christ dyed for them; &c. here is right, the cart to lead the horse, and the building made the foundation; surely the Apostle receiving the atonement, throug divine love manifested in his death, did let goe his own righteousnesse, and depend on him to be saved by his life Rom. 5. 8. 10. 11. Thus have I noted the Gospell and saith Mr. T. W. sets forth: Oh you that through grace beleeve, is not this a humane faith did such a faith ever support you in a day of tryall; and when God by Spirit in the word of grace testified of his Sonne, and in discovery of his rich grace to your heart brought you in to beleeve, did not that melt, humble, and worke repentance in you, or were you left to veiw & reason from such things in your selves, to perswade your own hearts to believe, I must apeale to beleevers in this; and so to M. T. W. his own heart, because of that 1 John 4. 5. 6 That which he saith is the third ground Tho. M. are brings to prove that Christ dyed for all, is those generall expressions which the Scripture useth in speaking of Christs Death.

demption by Chriſt, chapter 9 page 49 52.

3. By conſidering the conſtancy of the Scripture, in changing the perſon, when having mentioned the generall it inſtances any ſpeciall, chap. 10. p. 53. 54.

4 By conſidering 1 Tim 3. 6. and Heb. 2, 9. in the force of the words, the ſcope and circumſtances of the places, chap. 11. 12. p. 55, 56.

5. By conſidering like places of Scripture, ſpeaking in like manner: chap. 13. p. 66. 70. To all which M. W. hath ſaid nothing, to conclude any one argument.

6. By adding ſix arguments, to ſatisfie ſuch as muſt have reaſon ſatisfied, with addition of 18. ſeverall proofes: chap. 20. page 129. to 137. with addition of more proofes chap. 21. p. 138. 143. with removeall of doubts: chap. 22. now Mr. W. only pitches upon the generall expreſſions, the ſixth of the 18. proofs p. 333. Did this learned man examine my Booke well, or goe about to anſwer me, to call this my third ground, and to lay nothing but that which is already anſwered in the Bookes; and the leaſt refuted by him, that for anſwer to all I need but ſay, read the Treatiſe againe and for ſuch generall words as, *every man, the World*, he taketh paines to no purpoſe. The Treatiſe ſheweth as many ſignifications as lies; but how it is taken, when it is ſpoken by God of his great workes, by and concerning his Sonne; in this he hath done nothing, and all he hath ſaid is fully anſwered in the Treatiſe, chap. 5 & 11. & 12. & 13 And at large in anſwer to Mr. *Garner*, as for the objections I anſwered, I never meddled with them, ſo long as I looked on them as Schoole diſputes, framed againſt *Arminius* by learned men, who in their grounds of Religion have confeſſed as much as I ſay; but when they were ſent me by a Gentleman (ſometime as report is, a Black ſmith; no diſhonour to him in the eyes of the wiſe) in oppoſition to the truth; I have ſo anſwered them, and Mr. W. hath ſtrengthened my anſwers, by hauling, and not conſidering any one of them, as he that reads may there ſee; In which all his (here now moulded) objections, queries, and reaſons are anſwered, and again in anſwering the ſame things to Mr. R. (in the ſame words, in the ſecond and third part of that Reply, only I ſhall here hint ſome things, as anſwers to ſome new expreſſions of his.

Surely if I can find him right in none of his heads of proceeding, it is time to let answering of him alone; 1 Tim. 2. 6. Heb. 2. 9. not an exposition only, but the whole sentence: I write to tell the truth of them in the sense the words import; whatsoever Title was put on my Book, of which I need not be ashamed, but before I begin to prove, I endevoured to clear the business by several distinctions in five several chapters, containing 32 pages, and now I have by reason of his, and another not the work because a Shoo maker, and another, not the work because an Apothecary, seeing they are Christians, calling them proofs, yeelded them to be, and out of the first distinction, Mr. T. W. hath affirmed two grounds, though he hath disproved nothing by it, then in the first chapter, I shewed how the question is stated by divers, the first as I had it from such as Mr W. calls lay-preachers, and that I opposed, and that is it Mr. T. W. labours to maintain; the second as it is stated by whole called Arminians, which I also have contested in the Treatise; the third as some Ministers have stated it, the fourth and fifth as some learned, sober and judicious Ministers in great place, whom I love and reverence as godly, howsoever they be affected towards me; have stated it; the sixt, as some learned writers are reported to have stated it; the seventh, as it was stated in the Synod of Dort, which I approve as good and true, the last, as Doctor Paraeus stated it, to which I stood page 33. 36. Then I began to prove by opening the question, and answering it in twelve answers by plain sayings of Scripture, without interpretation or glosses, chapter 7. page 37. 38. 39. which when Mr. T. W. can doe to prove Christ dyed not for all, or only for an elect company, or that all be dyed for shall have eternall life, or that there is a world yet in Scripture called a leaving world, that are the Elect and unjust for whom Christ dyed, he may be credited, else he doth nothing to purpose, then I proceeded to more enlarged proofs.

1. By considering Christ as the common person, in the room of all mankind, of whom the first was a figure, chapter 8. page 40 49.

2. By considering the joynt mentioning of creation, and redemption,

have many wives, and be justified by their own workes, as if the word, But, or, only, or that which is as much or more, were not in the Scripture for these, what are not mens words, and humane righteousnesse plainly excluded in our justification before God: Rom. 3. 20. 21 27, 28 & 9. 32. & 10. 3. Is it not plainly said, there is but one God, 1 Cor. 8. 6. and saith he not expressly Isay. 45. 21, 22. No God else besides me, none besides me; I God and none else, and surely though men should love their enemies, and their Brethren, and their Children: And I am perswaded Mr. W. would those at least, where he is Minister should love him, and that with true and faithfull love also, and yet this is more then to love their wives only: But if Mr. W. meane it of that peculiar love and fellowship that ought to be between man and wife, I suppose he better knowes the law of nature, the law morrall, and Leviticall, then so to object, did not God make twaine one? Hath he not forbidden to take another to vex her life? Hath he not forbidden fornication, Adultry, &c. Is there another Minister besides M. W. or any judicious among the people that will thus reason, when he can shew the place in holy Scripture, where it is said of any part of the world, or any sort of men in the world, Christ did not dye for them, or that he dyed not for All, that he is not the Saviour of the world, not the propitiation for the sins of the whole world, then he may to some other sayings put in his but, or only: Besides its shewn in the Treatise, as much restraint in some applicatory sayings about Creation, Fall, Death, Resurrection, Judgement, and that some for whom Christ dyed, perish: And this for answer to page 14.

5. I have his puting that for Scripture which is none, as that God hated Esaue before he was borne, and such stuffe, as answered enough, as also his intimate farthering a falsehood upon the Apostle, who never said all Christ dyed for are justified by his blood, or have their sinne forgiven, and shall be eternally saved: I well perceive where the Scripture untranslated, how some would misreport them, to serve their owne turnes with, but read the Treatise, and there is answer unremoved by Mr. W.

6. He wrongs me in saying, that I grant that the word world, may some times be taken for the better part of them, namely,

1. I beleeve according to Scripture, two *Adams*, or men, the first naturall, the second spirituall, and the sayings of Scripture, as they are of things belonging to the first, I understand in a naturall sense; and as they are of things belonging to the second, I understand in a spirituall sense; and yet both in that sense, the words in such sayings imports, which is rigtly called the litterall sense 1 Cor 15. 45. 48. And this in answer to Mr. W. p. 8. 9. whose crosse and carnall expressions, I forbeare to put to tryall.

2. I never said nor writ that every child can understand such a figure as this; the Pot seethes over; where the subject is put for the adjunct; alas many Children may take the fastened grumble on the outside, as well as the pottage within, for an adjunct: But I said, such a saying may be understood by meane Country people (that know not what to call such figures) yea, and profitably, so as the end of such a voice, being to hasten the Mother to save the pottage from being lost, which if shee stay to here a Clearke open the figure, and being delighted in hearing how figurative the childs speech was, all may be lost; I apply it not; But in the other figure, though a part be sometimes put for the whole, that excludes not the whole, or else that he cals a part is the whole: But that God made all Nations, should be a figure put for part; and that God made Israell should be the proper speech to limit, and explicate, I hope Mr. T. W. will not say; and this for answer to his p. 13.

3. I am not willing to urge his taking men off from beleeving the resurrection of all men from the testimony of Scripture, to take it on his word, 1 Cor. 15. *For since by man death* (is not that the death of all) *by man also the resurrection of the dead* (is not that as large as the former; did death befall any more by the first man, then were made righteous in him, and he stood for, and they sinned in him, and shall any more be raised by the second then those whose natures he hath taken, and for whom dyed, and rose, let Mr. W. prove that, till when I prefer the text v. 22. *For as in Adam all dye, even so in Christ shall all be made alive*, though I beleeve a more abundant, and excellent life for such as by grace are one in him

4. I am sorry for his rashnesse and bold adventure, to give occasion of strength to those that would hold many Gods, and have

him bear his reproof; True, when the Bishop of Rome began to usurp authority over Princes, Then hee, and his Ministers were called spirituall, and the Clergie, as if they were the Church; and the Magistrates and people together, as their inferiours, called the Layty; But I find not that language in the Apostles writing: And I hope because of the Covenant; it is not the meaning of Mr. T. W. But only hee meanes men that are not in his order, and so called as himselfe, and then he begins wrong, for without disparagement to him, or them be it said, the opinion he maintaines is that which such teach; And the objections I answered, I had them all in writing frō a Gentleman, that very like sometimes hath been a Black-smith, the calling the Distinctions proves, and faulting them. I had first from an Officer, sometime a Shoo-maker; and the opposition from some other Gentlemen of other callings; And I hope Mr. Garner will not be ashamed to say, he was an Apothecary: nor I am perswaded will be glory in having Mr. T. W. of his side. As for his charging them with wandering, I have known some of his Order, for calling, have so done from place to place, to get their living, which I thinke he approves not, but going where ones calling, and Gods providence leads, is not wandring, though it were from Northamptonshire to great Yarmouth, and from thence thither againe: I wish he may requite none evill for good.

As for Tho. Moore, He beleeves the Doctrine of the Gospel in the plain sayings thereof true, and good, and will acknowledge any swarving of his there-from to be his errour, when by those sayings it is shewne him; But carnall reasonings, or Philosophy he will not yeeld to, to wave those sayings by: As for his being a Weaver some twenty yeares since, he hath no cause to be ashamed of it, unlesse for his entering it contrary to the counsell of his deceased father, and without consent of his then living friends, and some correction from God on his body, till by providence he was drawne from it; nor hath he any cause to glory, for having the same authority for school-teaching at that time, that Mr. W. had for preaching. As for Wells, it is a Coast Towne nigher Yarmouth, and further from North-hampton Shire, then Upwell, or Outwell, in which he lived. But this but a little mistake, for one that takes greater things on trust, and will undertake to describe, and censure those whom he never knew, nor correct

namely, the Elect. But my Treatise saith otherwise; That by the world in Joh. 17. is meant all the uncalled, whatsoever they are in Gods decree, of which they called are not; and for which world clearly differing from all the called that believe: Christ prayed for a blessing on the ministration of the called, that the uncalled (the world differing) might believe, verse. 21. 23. from which Mr. W. [illegible] when he comes at it, as fearing it would confute his conclusion: As for all that follows, it is so far from answering any thing that the Treatise remains still answer enough: But then I go by plain sayings of Scripture, and not by Sillogismes in my Answer to the Objections; and his Sillogisme is cleerly proved.

All those, and only those who are elected, are likewise redeemed, called, justified, glorified; This his proposition.

Now I may make the Assumption, not in two divers termes, and so force elfe, as he did: But in one, viz. But Mr. T. W. is not glorified; let himself make the conclusion, and prove it.

But his main strength for confutation is in his Title, and Epistle wherein he fights with, and humours the prophane and scoffing company in using the language many do, when they are powring in strong drink, and powring out oathes with jeering and reproches. But what be means by lay-preachers, I am left to guess: I know the Scriptures distinguish between Governours and people, as I hope he will not call the Governours, our King, Parliament, and Magistrates Lay; or of the people, but Magistrates, (I hope he will acknowledge himself a subject,) one of the people. True, before Christ came in the flesh, there was a distinction between Priests and Levites, and the rest of the people of Israel; but now since Christ hath carried our nature to the right hand of God, he is the high Priest; and all that unfainedly believe, are the spiritual Priests, 1 Pet. 2. 5. 9. and the distinction is between the Church that is Gods inheritance, and the world out of which they are called and chosen; And this Church is the pillar of truth; the light of the world, and hath its authority for preaching each according to the faith, and gifts given from Christ, and not from men, Rom. 12. 3. 1 Cor. 12. 3 11. Eph. 4. 7 12. 1 Pet. 4. 11. Though liberty of doing this in publique places is from the Governours. And that in the Church it selfe is a Distinction between Officers called Bishops, or Elders and Deacons; and the rest of the brethren: And he that usurpe an Office without a Church call, is

bid

their Lord, that in belieſe of the loue of God herein, they might both themſelues & their ſins, and their own works, & be aſſured of running againſt ſo gracious a God; and ſo loue God, and Chriſt, and liue to him, and loue others for whom Chriſt Dyed, & walk in that faith and loue, and acknowledge all the mercies of God to men, as fruits of free grace through Chriſt; and ſo to imitate him, as is at large ſhewn in the 24. Chap. of the Treatiſe, and from this he ſcarſe men, as if to be led to it, were as the following Aphoriſm out of Ferkins; But though many good wits are to be made of that Story; yet leſting he will needs make an Arigorical application of it; So let it ſtand in this caſe: Jeſus Chriſt he is the David, the Shepheard, the Iudge; he hath declared his mind, and ſhewne every mans condition his way, and portion in his Word, which is a light, to which men taking heed do well; Till the day do dawne, and the Day-ſtarre in their hearts: But if any will Aphoriſm like blame this King becauſe any waite ſo long before the day dawne in their hearts, and he hath not appointed another Iudge to be in his place, to determine more ſpeedily how men ſhall underſtand, and believe; perſwading the Kings ſayings are doubtfull, and affords not every man right: And then in preſence of humility, love, and learning (ſay) Oh that I were Iudge to interpret, and give the ſenſe, and I would doe every place, and every man right, and let him how, and what to believe and do, that men might not wait ſo long on his ſayings; hee that do h this, let him be compared to Aphoriſm, and thoſe that follow them, to ſuch as followed him: I ſay no more to that.

As for Armiſtanſme, ſure, it muſt be ſome private opinion of Armiſts, and not the doctrine or ſayings of Scripture; neither was he ſuch a one, as Mr. W. calls Laypreachers, and whether he hath ſet downe his opinions right, or not, I do not know; only this I know, they have been more ſoundly confuted by others that I might name: And I am ſorry that they are to receiued, as to endanger their ſpreading by weak confutations; But as I underſtand the difference is thus:

First, Scripture: Chriſt Dyed for all, 2 Cor. 5. 14. 15. to I confeſſe.
According to Armiſts: He Dyed alike for all; this I believe not.
ing to T. W. He Dyed not at all, intent onally for all.

Secondly, Scripture, Ieſus exteends grace in light, and meanes to all, to lead to repentance, Ioh. 1. 4. 1. Act. 14. 17. & 17. 23. 28. Rom. 2. 4.
According to Armiſts: He offers and extends grace alike to all.
T. W. He extends grace to moſt men not at all.

As for the other points, they are beſides this buſineſſe, though in my writing I have conſelled elegion of perſons, and denyed any thing in nature, to will, or further converſion, and the totall falling away of any by grace, inſtructed in, and made one with Chriſt; ſo as Mr. T. W. hath but ſlandered me, to give out, as if I held Armiſtanſme; and gulled his Reader, in making as if he confuted me, which if hee by Scripture could have done, there was my faith in thoſe things I writ plainly ſet forth, enough for all his book to have anſwered, which by ſo giving occaſion to think he could find no Anſwer rightly to confute me, and ſo bee deryled for e-

thing

his miſtakes, when by reading he might have had ſome know-
ledge to have let downe opinions right. As for that he ſaith
T. M. hath of late taken on him the office of Teaching, if hee
had ſaid neere twenty yeares ago hee received authority for
Schoole-teaching, hee had kept within ſome bounds of truth;
but for teaching or preaching Goſpell, I know not what hee
meanes by Office, for Apoſtles, Prophets, Evangeliſts, Paſtors &
Teachers; were all Teachers and Preachers of the Goſpell; the
words of prophecie, exhortation, wiſdome, knowledge, faith,
&c. are all for teaching Goſpell; the manifeſtation of the Spi-
rit is given to every believer to profit withall: And teaching,
and preaching of Goſpell, and that to converſion, or edifying
ſoules, hath been by reasoning, or conference, Job. 4. Act. 17.
By declaration of Goſpell with exhortations, &c. Act. 10. & 13.
By preaching ſelect from a portion of Scripture met with, or oc-
caſionally put to one, Luke 4. 17-20. Act. 8. 34 35. or reading
the Sayings of the Goſpell, as written, and explicating the ſenſe
of hard words, Neh. 8. 8. Act. 15 21. Rev. 1. or by taking a
text, and according to premeditation, and help of Authors, to
Analiſe, and divide, and propound Queſtions and Anſwers; to
divide and ſub divide into parts; To raiſe doctrines, make rea-
ſons, anſwer objections, frame uſes methodically: which of
theſe hee meaneth to be peculiar to an Office, for wee read of
both Officers and Brethren teaching: nor did T. M. ever yet
though offered liberty in a publique place, or will he aſhame to
reach therein. nor in any ſort farther then by the call of thoſe
that have authority over the place, though the Prayers, the ap-
probation &c. of as ancient, learned, and godly Miniſters as
Mr. T. W. was not wanting twenty yeares ſince to T. M. I ſhall
therefore forbeare farther proceeding in this folly with him, and
ſuffer him to glory in the fleſh, with thoſe that reproached our
Lord and Maſter for having been a Carpenter, and his Diſciples
for being unlearned, or having been Fiſhers, Toule gatherers,
Tent-makers; And thinke God that through Mr. T. W. I may
breake my part of his reproach: But as for the reduccment, where-
with he ſcareth the people in the Kingdome of England ſhould
be reduced, namely, left they ſhould by the Scripture be brought
to believe that Chriſt Dyed for them and their neighbours, and
ſo to own their ſins, as that for which Chriſt ſuffered, and him

thing that is not mine to confute, as if he confuted me; for I professe, if by Scripture hee had shewne mee any errour in my Treatise, and confuted it, I would have thanked him; But because Mr. W. speakes of divers erronious opinions, and shewes them not, nor any good usefulnesse to which his negative doctrine tendeth; I doe here inferre those parts of truth for which I have been much defamed.

1. That Iesus Christ hath given himselfe a ransome to God for all men, and by vertue thereof is the Mediator between God and men; and extendeth meanes to lead to repentance, ready to receive such as are prevailed withall to come in to him, and this the ground of repentance, faith and love, as the Treatise sheweth, though for this I be slandered, as a Papist or an Arminian, for want of better arguments.

2. That mens in-comming into Christ, and knowledge of peculiar interest in him is by the holy Spirits enlightning the word of grace, and so discovering and witnessing Christ to their heart, and commending the rich and free love of God through Christ, and what he hath done for sinners, so to their hearts, as to enable them to beleeve, Tit. 3. 4. 7. Rom. 1. 5. 8. 10. And cuts the roote of all true humility, confidence, love, &c. which are thereby proved found; else not: Thus leaving Christ by his Spirit to manifest his own things: Iob. 16. 12, 13. 1 Cor. 2. 9. 12. Though by such as themselves undertake to be otherwise manifesters of mens happie condition; I be reviled for this by them as a manifestation.

3. That those thus brought in to beleeve in Christ, have his mind writ in their hearts, and so the love, grace, and Spirit of Christ to quicken their spirit, & to move and lead them, according to Christ, by the law of grace, faith, &c. Though the flesh or outward man be under the law still, and no farther free, then the Spirit of Christ maketh free; And for this, by such as strike against the end of the law, I am reproached for an Antinomian, Rom. 7. & 8. 1, 2. 4.

4. That such as are by grace thus led to live, and walke in, and by the Spirit of Christ, and so in Christ, as they have received him do enjoy fellowship with the Father and the Son, and there-through receive insupernaturall, and spirituall shines and infusions of divine love; and therein dispensation of spirit, and spirituall visits in discovery of Mysteries, hints, motions, and operations, which effect springs Ascending to God, and streaming towards brethren all in; with and according to the word of grace, Iob. 14. 26. & 15. 26. & 16. 12-15. 1 Iob 1. 3, 4. &c. do shew: And for this, by those that are strangers to supernaturall, and spirituall teachings I must be defamed, as an Enthusiast, though in comming to triall; the defamers will not stand to the plaine sayings of Scripture, and would drive from resting on the Word and Spirit both in one; A ready way to take all from humane Testimonies.

These are the opinions cryed out against, which I have not set downe to gaine approbation from any unbeleever. But only to prevent such as are taught of God from harming themselves by receiving rumours; and from such I shall gladly receive farther information; Knowing amongst us the difference will be, or is very little in the three latter: And I hope God will in due season bring us to agreement in the first, in the meane time let us keepe the unity of the spirit in the bond of peace, as prayeth the unworthiest amongst them.

Tho. Moore.

FINIS.